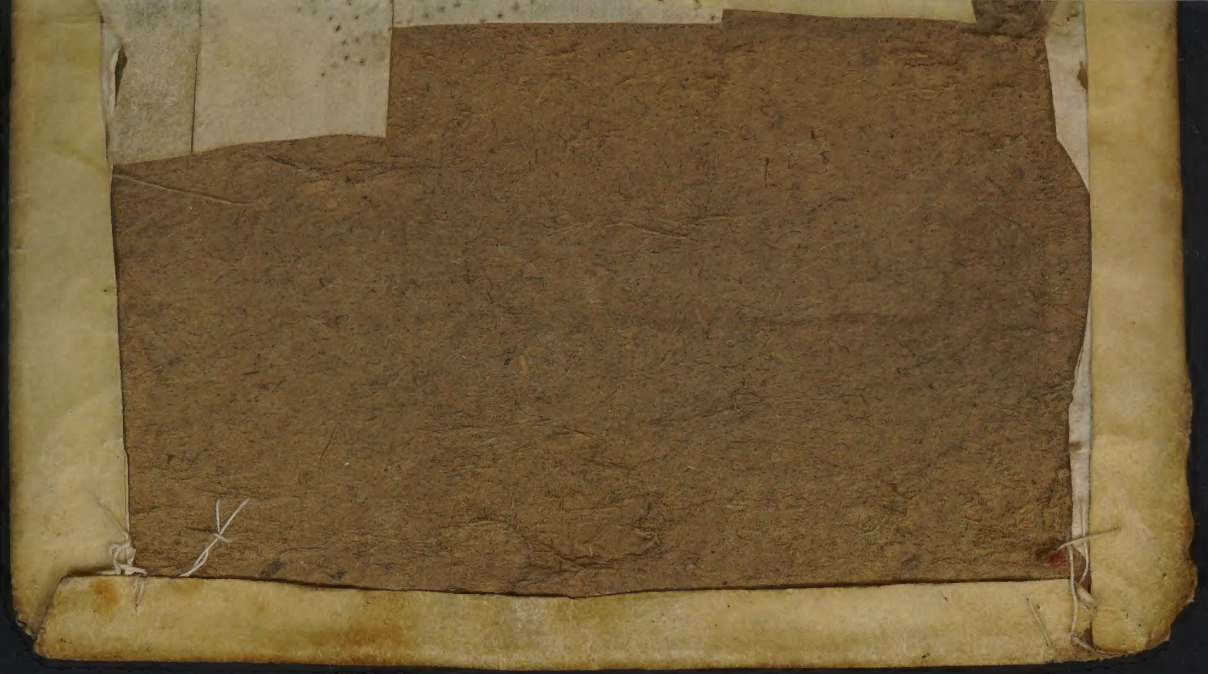

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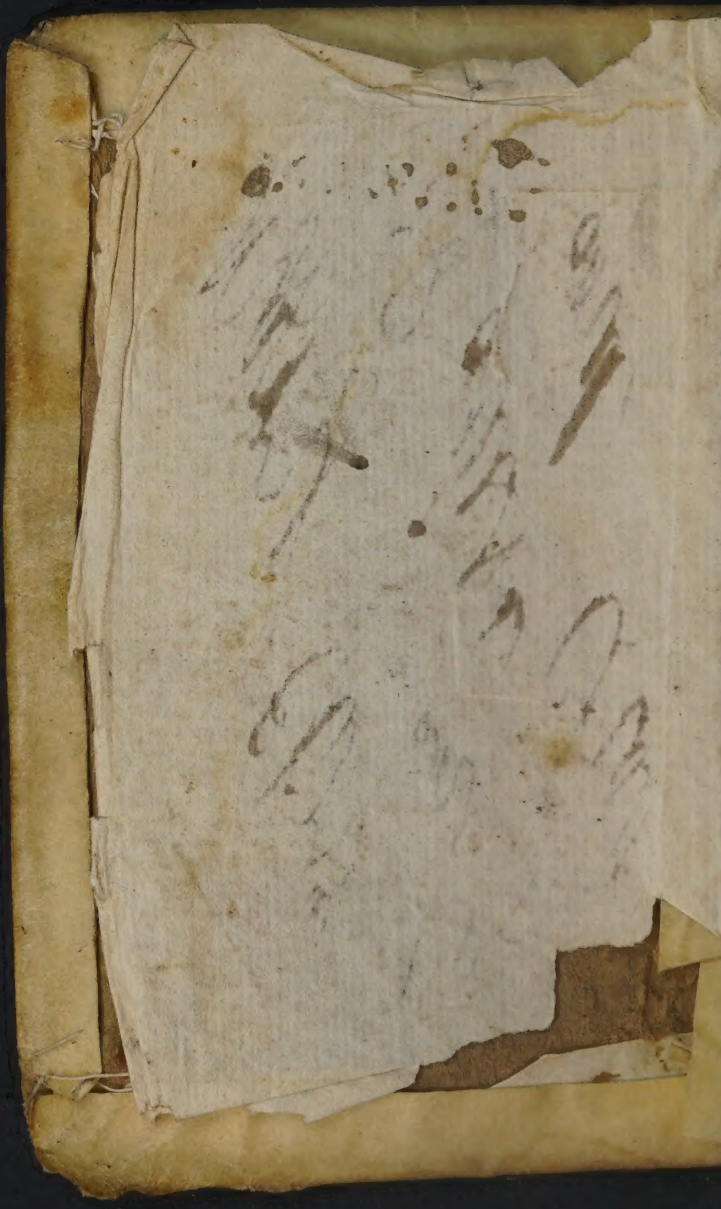


Sarah Durston

Her Book

Born April 30: 1764

Louisa Rachel and
Louisa Rachel
Charlotte Ann
Jeremias
1813 Field Book

THE
WAYES
OF THE
CROSSE

THE WAYES OF THE CROSSE

OR

The way to true knowledge,

Written in French, and transflated into English.

Non judicavi me aliquid inter vos scire nisi JESUM *& hunc crucifixum.*
1. Cor. 2.

Printed at Paris 1676.

TO HIS WORTHY

DEAR FRIENDS

Mr. WILLIAM THOMPSON,

Marchand in Bruxelles.

AND

Mrs. MARIE THOMPSON,

HIS WIFE.

TO bear torments & afflictions with a composed & equall heart, to take up ones Crosse & follow our Saviour, may very well be styled the art of arts & science of sciences, the true way to knowledge, & therefore St. Paul had reason to tell us *non*

judicavi me aliquid scire inter vos nisi JESUM *& hunc crucifixum, I did not judge I knew any thing but onely*, JESUS & him crucified, this was the onely knowledge & in comparison of this all other is but mere ignorance. This science likewise may very properlie be styled a heavenlie science, since it came downe from heaven, & was left here below by the maker of heaven & earth, to carrie us, as it formerlie did him, from earth to heaven; how much paines, howmany toilesome difficulties must be undergone to attain to the knowledge of other humane sciences? This

sacred

ſacred art is taught without expence or labour, this one onely thing is required in learning of it, *to be willing to learne*; it doth not fill large volumes with copious precepts & ſubtile diſcourſes & diſputations, but onely ſweetely inſtils this one maxime into the hearts of its ſchollars *Take up your Croſſe whatſoever it is & follow me.* This is the ſumme & epitome of this heavenlie ſcience, which will not much wearie the memory or ſurpaſſe the reach & underſtanding of the meaneſt capacitie. And the way to this knowledge, which I pretend to show in this little treatiſe, I thought fitt

fitt to dedicate, to you, my very good friends, for several reasons, which I unwillinglie shall passe over in silence, & mention this one onelie motive knowing that after you have for many yeares passed on in the wayes of the world, & found them to be as void of peace & quietnesse as of true knowledge, you now determind to lay aside all secular cares, & take care of your owne salvation, as you have before of your deareſt Childrens, I looked upon my self as firmely obliged out of gratitude for your manifold favours which from time to time you have heaped

ped upon me, to lend you a little helpe to the performance of so laudable & religious a designe, & show you in this little tract the true way to obtain what you so earnestlie aime at quietnesse, temporall & eternal happinesse, this is arrived unto if we will beleive him that had experienced it himself our B. Redeemer, by bearing our Crosses *tollite jugum meum super vos*, take my yoake *upon you saies this divine maister*; & what was his yoake but his crosse, *& invenietis requiem animabus vestris, & you shall find rest & repos peace & contentment to your soules.* This is my intent, & I hope you will

will accept of it, as of the ſincereſt & realleſt demonſtration of my gratefull heart, which my meane abilities will permitt me to afford you, & thinke your ſelf ſome what requited for all your kindneſſe to me, if theſe my firſt labours in this kind may be the Pyramides wherin it may eternally find a monument of thankfullneſſe, & all the world may read that Divine & humane peace & happineſſe conſiſts in bearing the croſſe, & ſuffering afflictions & paines: which that they may prove to bee

Your Gratefull ſervant will never ceaſe to pray

I. S. S. I.

PRE-

LIVORE EIVS SANATI SVMVS ISA. LIII

PREFACE.

There is none can very wel doubt but that the ſcience of the croſſe is an hidden myſtery, ſince the divine word it ſelf doth intimate ſo much, when by the mouth of his Apoſtle he doth tell us, it was a ſcandal to the jewes & foolishneſſe to the gentiles, & bids us take care we be not deceived for he that is wiſe in the eyes of the world, is a foole in the ſight of the creatour of the world, for to be wiſe in the ſight of God we muſt be as inſenſate in the eyes of the world, whoſe thoughts are nothing

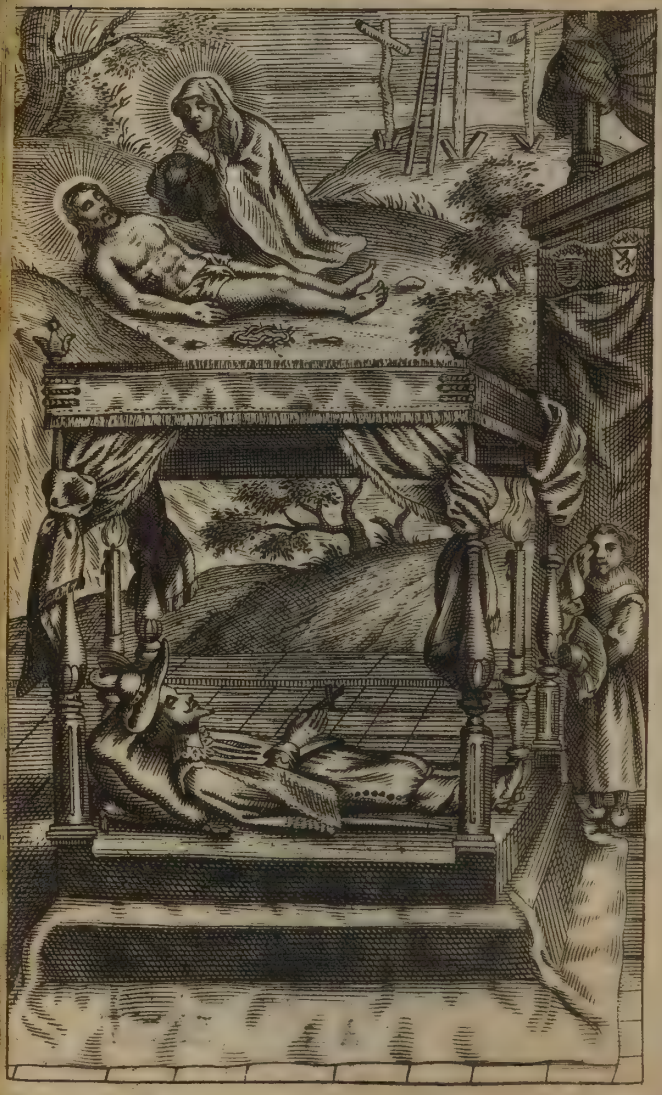
elſe but pure vanitie, whoſe wiſdome is rejected by him that bids us not truſt in men nor in their ſentiments which are nothing elſe but illuſions; nor in their good opinion for that is but a cheate; nor in their judgement for that is nothing but errour & miſtake; and what wonder is it, it thould be ſo, ſince thoſe that approached ſo near the eternal light it ſelf, the incarnate wiſedome, never comprehended the ſecret of this myſterious knowledge, but lay in the darke cloude of ignorance untill the coming of the holy Ghoſt did diſpell it from their eyes for when this ſon of the Eternal father was about to diſcouer this ſecret to them the holy Goſpell tells us, that their thoughts were taken up with points of honour, & that in that ſelf ſame time they would needs know which was to be the greateſt amongſt them how then can we expect that thoſe shat are ſo far ſeparated from

from that essentiall light & plunged into the abysses of darkneſſe should ever understand the secret of this hidden wisedome, although they have spent their houres & dayes in the long & tedious courses of divinitie & philosophie, & have learnt & taught the higheſt sciences humane witt can reach too, for desire of honour, & love of themselves which is alwayes found in their hearts is a formal oppoſition to the knowledge of this mysterie, which is not bestowed upon those that place their joy & satisfaction in the esteem & applause of men, & endeavour by alwayes imaginable to procure content to their minds & bodies Despisings & contemnings which are the first fruits of the crosse can hardly be seen amidst the glitterings of honours & renowne, griefes & sufferances cannot be knowne amidst the commodious entertainements of a delicate & easy

life, dainty cloathes, downy beds, sumptuous houshould stuff, good cheer are but as so many thick clouds which rob us of the sight of the crosse, of the knowledge of that God that was crucifie upon it for to teach us a contrary practise; alas what reference hath the vaine & deceitfull sweetnesse of a vaine & deceitfull world to the hardnesse of that salutiferous wood which though insensible refused to be carried by Heraclius the Emperour untill he had layd downe his royall robes & putt on a more poore & simple habitt, Learne then you great Philosophers, you towring spirits which find so much esteem so much admiration amongst vaine & foolith creatures, learne I say, that your wisedome is but folly your knowledge ignorance your studies vanity; learne to be low, to be little to be meane & contemptible, for this is the way to true wisedome, since God hides

his

his ſecret myſteries from the prudent & the wiſe, & reveales them to little ones, Learne from this little tract which for that intent I have called the way to true wiſedome, the true & ſalutiferous knowledge, the knowlege of the Croſſe, the knowledge of a Crucified God.



FIRST MAXIME.

CAP. I.

That we must all necessarily go on in the wayc of the Crosse.

THere is no wayes no meanes, no evasion or sophistry by which we may avoid the forcible strength of this truth, for it is an oracle pronunced by the mouth of the holy Ghost it selfe, that we must enter into the Kingdome of God through many tribulations, & to speake the truth the qualitie of a sinner of its owne nature requires necessarily suffe-

rances & torments, for God that is moſt juſt, cannot ſuffer the leaſt crime to go unpunished, but he muſt needs chaſtiſe the offender either in this or the other life ſince then all men have ſinned it muſt neceſſarly follow they are neceſſitated & forced to bear the croſſe.

But beſides this the qualitie likewiſe of a Chriſtian doth not permitt one thould be exempteel from croſſes & ſufferances, for if the adorable Jeſus, the head of the faithfull that make up but one body with him hath ſuffered to enter by that means into his glory as the divine word doth atteſt unto us, with far greater reaſon the parts of this body ought ſo be tormented; in the natural bodie if the head be in an ill diſpoſition all the reſt of the parts partake of its mis-

hap

hap & peines, & what apearance is there that the King should not enter into his kingdome which belongs to himby right & title, but through ſtripes & wounds, & that a ſlave of the infernall ſpirits, that hath deſerved a thouſand hells, should poſſeſſe it without the leaſt peine or trouble. Where Jam adjoined our ſacred maſter, my ſervant shall likewiſe be, & it is but juſt & reaſonable & there is no way to avoid it or do otherwayes, how can the head go one way & the reſt of the parts another, for they cannot do it unleſſe they be ſeparated from it, & then they would be wholly without motion, without life, dead & noyſome; of what then do we thinke when we thinke to live without croſſes & troubles, but of impoſſibilities &

the greateſt folly of the world. For he that dos not cary his croſſe after me cannot be my diſciple; he doth not ſay it is very difficile & hard but he cannot be my diſciple, if the ſuperiour of a houſe ſaies a holy & learned Perſon thould be the firſt at his prayers & other exerciſes, whilſt the ſubjects & ſervants ly lazing in their bed, without doubt & that with reaſon too, he would be angry: much more ſurely our ſauiour being the firſt at the croſſe, will not be contented if he ſee us unwilling to keep him companie.

Not Onely the qualitie of a Chriſtian, but the qualitie of a true & reall happy & perfect Chriſtian makes the way of the croſſe neceſſary to all, for firſt croſſes are neceſſarie for us in what eſtate &

condition ſoeuer we be in, for there is none that have not need to ſatisfie the divine juſtice for their innumerable ſins & imperfections & joine their ſatisfaction with the ſatisfactions of their redeemer, who though he hath aboundantly ſatisfied requires ſomething on our part as a neceſſarie condition to apply thoſe infinite treaſures to our ſoules & ſince we have deſerved a thouſand hells & to be banished from the beloved preſence of our eternal Father, we have no reaſon to wonder if we endure peines & deſolations dureing the courſe of a life that paſſes away in a moment of time. Secondly we have alwayes need of being purged of our imperfections, there is alwayes ſomething in us to be purified, & God almightie as the Maſter Goldſmith

draws his worke from, time to time out of the fire, to try & see whither or no it be perfect & fit for his hand, & being not perfectly accomplished he casts it again & again into the fournaise. The whole course of our life is but a noviceship, & we shall not make profession of an entire & totall perfection untill we have left this life & with it all sort of miseries. Thirdly if we were already perfect & good Christians if we were Saints, afflictions are necessarie to keepe us so, it is the sentiment of St. Gregorie who tells us that he that is the most rapt up in contemplation, is most of all troubled with tentation, the example of St. Paul is an undoubted testimonie of this irrefragable veritie, it is this, that brings it to passe sometimes, (accor-

cording to the doctrine of the self same father) that we find the greateſt peine in that thing we thought to have made the centre of our repoſe from whence is clear that the Prophet ſaid well *Thou haſt turned topſy turvy his bed in his infirmitie* , as if he would have ſaid All that which oftentimes we ordain for our reſt & repoſe , you make for our peine , for our trouble & diſcontent. Thirdy croſſes , torments , contradictions are neceſſarie , becauſe they conduce to the augmenation & encreaſe of Grace , of the love of God , of meritt , of Glory , from whence it proceeds that God beſtowes a Good part upon thoſe ſoules upon which he hath great deſignes. It is thus he hath alwayes behaved himſelf with the greateſs Saints & moſt beloved friends ,

apon

upon whō he frist bestowes his graces & favours & afterwards heapes upon them troubles & disgraces, & it is reported of a certain holy Person thot our Saviour did recompense his passed sorrows with redoubling new matter of griefe, & with very good reason, for who doth not know that trees the more they are shaken by the winde, lay deeper rootes, that the incense doth not cast its odour forth untill it be cast first into fire, that the vine is worth little unlesse it be lopt, the son of God hath not he putt the consummation of our salvation, in the consummation of his sufferances & the dereliction even of his Eternal father, all his holy life was spent in trouble in crosses, for either he suffered actually by exteriour peines, or his soule

le was afflictid with the lively view & repreſentation of them, & that with ſuch a conſtant firmneſſe that upon the mount thabor it ſelf when his glorie made a deluge of joy upon all his powers & faculties both ſuperiour & inferiour & wrought its wonders even upon his Garments, in place of ſtaying his ſpirit upon ſo delightfull an object, he diverts his thoughts & places them upon the contemplation of his croſſes & his ſufferances, to teach us that ſenſible joyes are not fitt for this life which is noshing elſe but a valley of miſerie & teares, & when he came to dye, he did not permitt the love of the croſſe to die with him, but his ſide muſt be opned by the sharpe launce & the holy Euchariſt muſt be a continuall repreſentation & remembrance of his

his passion, & because this must end with the end of the world, he hath reserved his wounds for all eternitie, to let us know that his inclinations to suffer did not end with his suffrances but endured alwayes.

But I know some will be ready to say that it was necessary for our Saviour to suffer, because he came into the world to satisfie for us & to take all our debts upon him & pay our score but surely this is a strange & inconceivable way of arguing, the maister, the lord, the son, the King, nay God of infinite perfection must suffer & the esclave, the vallet, the subject; the creature, the nothing, & what is below nothing the sinner must go scott free, as if it were his affair to do nothing else but enjoy pleasant-

nesse

neſſe joye & ſatisfaction, but our divine maſter hath taught us a quites contrary leſſon & tells us in plain termes, if any one will follow me let him renounce himſelf & carry his croſſe. He doth not except any condition whatſoever, if we go even to the origine of the world, & deſcend from age to age till our laſt & worſt yeares, & conſider with attention what hath paſſed in the laws of nature, the written law & the law of grace we ſhall find that all have paſſed by the Croſſe. If you ſee an Abel that is pleaſing to God, you will at the ſame time ſee a Cain that doth perſecute him to death, & Abraham ſo great a friēd muſt be brought to the laſt proofe by an order which he receives to ſacrifice his onely begotten ſon, Job muſt be reduced to

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the ſeate of a dunghill, in a moſt deplorable condition, deſpiſed & contemned of his cheifeſt friends & deareſt acquaintance, derided by his owne ſpouſe in the loſſe of all his Goods & his loving children. Moyſes muſt have a Pharoh, & David an Abſolom. Elias a Jeſabel, Tobie muſt looſe what is moſt pretious to all, his ſight. St. John Baptiſt muſt have an Herod. Nay if we chance to find even little innocents that are fitt for heaven, they muſt go thither through the rivers of their owne blood, & the weakneſſe of their age & debilitie of bodie will not exempt them from bearing their Croſſe, if our ſaviour hath two intimate friends St. John & St. Marie Magdalene they muſt accompany him to the Croſſe, & there drinke of the cup

which

which his father had presented him withall; nay if he hath but one Mother she likewise must be overwhelmed in a sea of bitternesse, her name must signify *Mare Amarum*, a bitter sea, an ocean of affliction. We must conclude then with the son of God, that the Good & secure way to happinesse is to follow him & his saints & that we are not come into this world for any other intent then to suffer with him, & must not be astonisht at the courage of that saint that cryed out, either suffer or die, as much as if she had said, sufferances is the affair I came to employ my self in, & therefore if I suffer no more I must of necessitie leave the world

CHAP-

CHAPTER II.

Crosses are a marke of Prædestination and of an high Prædestination.

O Æternitie, Æternitie, how much do you concerne us mortals & yet how little do you enter into the minds of men, their blindnesse is so deplorable, that they are al wayes plõged in the thoughts of that which passes & never so much as cast the least glimpse upon what is everlasting. O Æternitie, all sorts & conditions of men must enter into you & never come out again & although they cannot comprehend you, you will comprehend them in those abysses which shall know no bottome, no end, no limits; here it is every one must

must take just measures, for if we once mistake here, we shall loose without any recall, what a comfort is it then to have some assurance of a blessed & happy Eternitie, but this you have when you are in affliction, in tribulation, in crosses, for our saviour who is the eternal wisedome & cannot mistake tells us *Beati qui lugent*, happy are those that weepe, happy are those that suffer any thing that may cause teares & the Apostle Disciple of this great master will tell us, that whosoever God hath predestinated to be saved they must be comformable to the Image of our Saviour so that the true & genuine marke of prædestination is to be found in the resemblance which we shall have with the son of God. Let us cast our eyes then upon this divine original

ginal to become true copies, & let us see from time to time how we resemble him, this is that which our rule of salvation commands us to observe, assoon as ever the scripture had declared the son of God to be what he was the beloved of his father it tells us that presently he was carried by an impulse of the spirit into the desert, amongst the wilde beasts, to suffer & endure hardships & difficulties, if we aske the self same divine person that his favorite St. John Evangelist should sitt with him at the same table, he first will aske if he can drinke the cup he hath to give, the cup is a necessarie condition of arriving to happinesse & therefore Benjamin in the antient law who was a figure of those that were to be prædestinated when the others had corne, had the

the cup putt into the mouth of his ſacke, and therefore St. Auſtin makes no difficultie to tell us that he that is not in the number of thoſe that ſuffer, is not in the number of thoſe that are the children of God; for we muſt not hope to obtain the inheritance of heaven without we partake of the croſſe & ſwallow downe the bitter drought of the cup, & the reaſon of this truth may be this, for there is no ſurer & more certain ſigne that we shall be alwayes united to God for all eternitie, then to be united here to him, for when once we have tasted how ſweet God almightie is, there is hopes we shall never be diſjoyned from what we experience ſo good, & ſo are in a fitt diſpoſition to paſſe frõ one degree to another *donec videbitur Deus deorum in Sion*, till

till we shall see God him self face to face, now becauſe troubles, croſſes & afflictions ſeparates us from all things that are created & that may hinder our union with God, one may well ſay that they are a ſure ſigne of our predeſtination. Furhermore it is certain that there is no greater ſigne of prædeſtination then joy & peace in the holie Ghoſt, & this is onely found in the way of the croſſe, for the divine truth it ſelf tells us happy are you when you are in affliction, *gaudete & exultate*, rejoice & be glad, & if our ſaviour bids us rejoice, he can eaſily performe what he commands, for St. Auſtin ſayes *da mihi quod jubes, & jube quod vis*, give me what you command, & command what you pleaſe, for I know if you command be me to

be

be glad you will easilie make mẽ so, & therefore if our Saviour commands us to be joyefull in the midst of afflictiõs he will give what he commands, we shall always find joy & peace in them. I knew a perso that being sick found himself comforted in the peine he suffred in his head by a continuall feaver by entertaining his thoughts with the happinesse of sufering & bearing the crosse, he represented to himselfe a generall forsaking of by all creatures, a great multitude of persecutions, the losse of honour & of that which is most pretious in this world, he considered himself as abandoned by all his friends disgraced by all the servants of God, looked upon as an outcast of the world & scorne & derision of men, lastlie he saw himself in such a ba-

nishment of all created goods that brought to the last extremitie of a desperate sickness, he could not find so much as a stable to lye in, not so much as a glasse of water to quench his thirst, not a person to assist & helpe him, but that he was obliged to dye in the midst of the streets, & thinking & imagining all this, he said he found a Paradise upon earth, he found nothing but joy & content, & afterwards in length of time when by the providence of the supreme Governour he really found part of what before he imagined he did protest, he was so far from changing his mind that he found it more certainly & more clearly verified that the happinesse of this life consisted in suffring a great deale: & do not thinke when I speake of joyes amidst crosses,

that

that I ſpeake contradictions for the Apoſtle St. Paul following the ſentiments of his divine Maiſter, proteſtes that he was not onely filled with joy in the midſt of his tribulations, but that he did ſuperabound: & why may we not ſay that croſſes & joyes may go hand in hand, for if we have faith but as a graine of muſtard ſeed we may remove all mountaines of difficulties, for a true faith will teach us, that croſſes are the moſt dear favours of our Creatour, & if we are fully perſuaded of the certaintie of this truth how is it poſſible not to have joy when we are favoured by the king of heaven it ſelf, & that we are ſo when we are in affliction is clearly convinced by the mouth of an angell who told us to, when he told Tobie *quia acceptus erat Deo, ne-*

cesse fuit ut tentatis probaret te. Becauſe thou wert acceptable to God, therefore it was neceſſary that temptation & trouble should prove & afflict you, there is a neceſſary coherence between the friendship of God & trouble & affliction, how then can we doubt but that they are matters of joy & content, & that we may find ſweetneſſe in theſe bitter potions, the poore beggar rejoices at the obtaining of ſome great riches, & what riches are to be compared to croſſes & afflictions, let us imagine to our ſelves the joy of a mean & abject creature elevated to the dignity of a throne, of a crowne & ſcepter; The joy of marchands after great gaines, of labourers after a plentifull harveſt, of generals after a victorious conqueſt, of ſick after the recoverie of

their

their health, of captives after their chaines & their libertie, infine all the ſubjects of joy imaginable are to be found in the embraces of a Croſſe, for as the eloquent S. John Cryſoſtom affirms, & aſſures us that to ſuffer is ſome thing greater then to be Monarch of the Univerſe, that the glory of the Apoſtleſhip muſt give place to ſuffrances, that it is more illuſtrious to be loaded with chaines for JESUS, then to undergoe the qualitie & dignitie of an Evangeliſt or that of being Doctor of the world, that he would very willingly have left heaven, ift were putt to his choice to come & ſuffer once more for the God of heaven, & the glory of the Seraphins did not give his ambitious mind ſo much ſcope of envie as the moſt doleſome croſſes, for which

reaſon he thought the divine St. Paul more happy to have bin Impriſoned, then to have bin rapt up into the third heavens, & prefers the ignominie of the Prince of the Apoſtles loaded with chaines before the felicitie of the angel that came to free him out of them. Have not we reaſon then to rejoice in our afflictions, & in our rejoicing be aſſured that they are a ſigne of our prædeſtination, & not onely of an ordinarie prædeſtination but of a moſt high & ſublime one, the living ſtones of which the allpowerfull will build the heavenly Jeruſalem muſt be ſmoothed & polished, as the Church ſings, with the ſtroakes of affliction, & in this celeſtiall citty, all the predeſtinate will find their particular manſions, which in proportion to their greatneſſe

neſſe muſt be the more laboured & workt, for the little labour & peines we take with a building to begin & accomplishe it, is an evident ſigne that we intend no great maſter peice I know theſe ſtroakes are rude & harsh to nature, but without reaſon, the Covetous Vintner (as Balthazar Alvarez was wont to ſay) that would be afflicted to ſee his vineyard deſtroyed by a ſudden tempeſtuous showre, would be preſently comforted when he should underſtand, that every drop that fell was a peice of Gold or a pretious pearle, every ſtorme of affliction is as big with drops of Gold & jewels, as a Cloude of water; every ſtroake that the hammar of trouble gives, is a degree of Glory, why should we not then be of the mind of that holie perſon & make

our choiſe to be what his was, to witt, that if the glorie of God was equally to be found in afflictions & conſolations he would rather make choice of ſufferings becauſe by that meanes be would be ſo much more like our ſavi our & by conſequence more ſure of his Salvation, Oh what a shamefull thing it is (cries out St. Bernard) to ſee a delicate ſouldier under a Capitain Crowned with thornes.

CHAPTER III.

The Cauſſes of our Croſſes

THe ſoule of man pushed on by a ſecret love of its owne ſelfe intereſt is apt to find out reaſous,

ſons, to oppoſe this Doctrine of the Croſſe, & enquire what pleaſure God that is an infinite goodneſſe can take in the wayes of ſufferances, & is apt to argue that he that is goodneſſe it ſelf cannot be contented in any thing elſe bat doing whas is good, & heape felicitie upon his dear creatures, his deſigne when he created man was to continue him in the Paradiſe he putt him in & to give him a life happy in this & the next world. But the anſwer to this is eaſy, for man having voluntarily & of his owne accord engaged him ſelf in ſins, he hath likewiſe engaged him ſelf to ſuffer thoſe peines the juſt judge thinks fitt to impoſe upon him for them, it is for this reaſon God ſends us ſufferances, as a kind father ſends bitter medicines to his

childe that is sick, & his intention is not to molest & trouble his child, bat supposing his maladie, he is obliged to do it, & it is his love & paternal care that makes him use such rigorous meanes to cure his distempers, & this he doth either to chastise us & satisfie his divine justice, or to purifie us, or to sanctifie us.

First then we suffer for our sins & is it but just & reasonable, & he that hath once penetrated the malice of sin will not at all be astonished at it, for it is for sin that the peines of hell must endure & shall endure to all eternitie, it is for sin that death had its entrie into the world, & all the miseries we lament when we see them, & herin God showes his fatherly kindnesse that he chastises us in this world that

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we by making good use of it, may be freed from the torments of the next, we may obserue likewise that we sometimes shall finde persons of an eminent sanctitie destined by God almightie to be the victimes of his justice, & to carry great & unheard of peines to absolue & deliver a great number of sinners from their vices & crimes, & we have an illustrious example of it in the devout Religious Margaret Carmelite of Baulne who endured extreme paines for the sins of many sometimes suffring for the covetous, sometimes for the proud, sometimes for the impure, & so making her self a victime to the justice of the almightie for a number of criminels & sinners.

Secondly we suffer to be washed & purified from our sins, & from

thoſe ſpotts & blemishes which they leave in our ſoules, the malignitie of our nature is ſo great that it cannot be ſeparated from evill but by the force & violence of paine & torments if our bodies ſtand in need of ſo many remedies & thoſe painfull enough too our ſoules have far more need of far greater ſufferances to be freed of far greater diſtempers, & it is for this reaſon that our ſoule is ſometimes tormented with exceſſive afflictions, & terrible croſſes, which are neceſſary to purge & cleanſe it, & more particularly for ſome ſecret & hidden faults, which it did not perceive, & thus we read in the life of that holy Woman Catheriue of Genua, that she was punished ten yeares together by a ſecret & unknown kind of peine, for the con-

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tent & satisfaction the had taken in spiritual graces & favours.

We suffer to sanctifie our soules which is performed by separating us from all that is base & meane all that is earthly & impure & then uniting us most nearly with God, & in the self same proportion that the sanctitie of God is communicated to the creature, it produces either a greater or lesser union by a general privation of all that which is incompossible with his puritie; which never falls out but with great sufferances & peines, for what meanes is there to be separated from himself & his inclinations without suffering a great deale of paine, of strife, of trouble. Thus we see those that have an inclination to honours cannot be joind totally to God before they be se-

ſeparated from that love, & this can not be done without paine & trouble, & ſo of all the reſt of our affections, ſince then the goods to which theſe affections of ours are fixed too are feither exteriour or interiour, ſo the ſeparation from them, & the croſſes which that brings are either exteriour, viz, deprivation of health ſtrength honour, ſupport of friends favour of men &c. Or interiour which belong properly to the ſoule it ſelf & its operations, & theſe excell the others as far as the body doth the ſoule, & theſe shall be the onely ſubject of this treatiſe, partly becauſe they are leſſe thought of or eſteemed & partly becauſe they are more proper to the eſtate of Chriſtians.

CHAP-

CHAPTER IV.

Of the Paines of the Minde & first of the tentations of infidelitie blasphemie & dispaire.

A Certain author hath well observed that as the interiour Crosses of Christians are an expression or imitation of the interiour Crosses of JESUS-CHRIST, & as this life crucified by paines & trouble that are not seen, represents the hidden life of a Deified man so those that suffer these crosses are the most beutifull Images of our divine Saviour. The other martyrs have men & angells for their spectatours, whilest these have no body to contemplate them, but God alone, & this makes, these states & con-

conditions more holy, becauſe they putt us out of the complacency of creatures, which can ſcarce reprove or praiſe what they do not know or ſee, & they very much ſurpaſſe what all the ſufferances the paines of our bodies can give us which are ſweet & pleaſant when the mind is ſatisfied & contented.

To begin to treate of them it will be neceſſary to deſcend to particulars, & firſt to ſpeake of thoſe troubles that happen in the temptations of matters of faith. Thoſe that have had experience of this kind of tentation do auouch that it is the moſt rude & hard of all the reſt; in others there remains at leaſt this comfort of the thought of a God, that is to ſay, the faith & beliefe that there is one, but here the doubt is whither or no there is any, from whence then

then can a ſoule that finds it ſelf in this condition looke for any comfort, from the earth alas that is impoſſible, from heaven, it thincks there is none, from this preſent life it is there where it finds its torments, from the life to come alas it thinks there is none to come, & in truth this triall is moſt ſtrangely troubleſome.

Yet thoſe ſoules that paſſe under this triall ought not to faint under the burthen, but rather encourage themſelves with this, that God who is all goodneſſe hath carried the greateſt part of the ſaints the ſelf ſame way, & in our times we have ſeen the Vertuous Ladie Mother de Chantal cry & lamenting ſay, that she was without faith, without hope, without charitie. We have likewiſe ſeen a holy ſuperi-

periour of an order very ſtrict ſo far troubled with this tentation that he was forced to cry out continually, I beleive, I beleive, & he that was uſed to comfort & ſatisfie others in their doubts & tentations by his ſpirituall adviſes & learned treatiſes was obliged now to beg of thoſe that ſtood round a bout to aſſure him that he pronounced thoſe words I beleive, I beleive.

What then muſt we do in this troubleſome eſtate, in this doubtfull condition, nothing elſe but take great care that we do not reaſon with our adverſary not giving way to his ſuggeſtions when he would perſuade us that it is neceſſary & convenient to ſearch after reaſons & ſubtile diſcourſes to free us from it, for experience hath often showne us that this is the way more

re to entangle & enveigle us; for if once we begin to dispute with this cunning sophister, you are surely caught by his devises & sophismes; that great Person both for nobilitie & virtue Francis de Sales Prince & Bishop of Geneva assures us that without an extraordinarie helpe from heaven, he had yeilded to a most subtile tentation against an article of faith, which he would never discover to any bodie else, fearing they should be cast into the selfsame danger. All hereſies spring from the libertie that we will assume to our selves to examine the truths of our religion relying upon our owne lights, our owne reasonings our owne judgement, & what is the product of both, our private interpretation of the holie scriptures of Councells, & the decisions

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of our cheife Paſtours againſt the expreſſe doctrine of the Apoſtle St. Paul who clearly teaches us that we should captivate our underſtanding under the obedience of faith, for what doth he underſtand by this captivitie, but that the underſtanding should quiet & reſt it ſelf under the ſincere obedience of what God reveales to us by the Church which is the pillar of truth, & which is onely able to convey the true revelation of Gods will & the genuine ſenſe of ſcripture to our underſtandings, without this ſubmiſſion we shall ſplitt our ſelves into as many diviſions as the philoſophes did that relyed every one upon their private reaſon & we shall not want as ſtrong & ſubtile arguments, long & witty diſcourſes as thoſe, the Arrians & others

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that went before us, made uſe of backt with long quotations of the holie wirtt it ſelf, & the ſpecious authority of antient fathers, ſeconded with the advantage of charming eloquence, & the alluring exterior our of an edyfying life & contempt of the world riches, & honours: the beſt remedie then is that which St. Francis de Sales councells us too in this condition, is to take our flight by the gate of the will, leaving that of our judgement & underſtanding, & if you thauld object & ſay how can I produce acts of faith when it ſeems to me that I am quite deprived of all faith & all its effects, I cannot make any acts ſaid a holy perſon that was tryed by this tentation, & this is my martyrdome that I ſee all the world enjoy the

light

ſight & benefitt of faith, & I am deprived of it, But this is to deceive your ſelf anſwers a great Prelate, for you are not deprived of the act of faith although you thinke you are, & although you do not perceive it, for under a great heape of hott cinders, there often times lyes a redhott coale ſo much the more hott by how much the more cloſely thutt up, the fire that is impriſoned in a fournaiſe is commonly more vehement then that which is in the open & free aire; & that faith muſt needs be a lively one that can keep the ſoule in the fear of God in the midſt of ſo many difficulties & contradictions againſt it, alas! you complain you have no love, & it is faith that makes you complain, if you have not faith, if you have not the fear of God, what makes

kes you fear ſin, & tentations toit, thoſe that are wholly deprived of it, abandon themſelves to all ſort of crimes we may conclude this ſubject with the holy Tereſia I avouch ſaid the, she more difficultie there is in any miſterie of our faith the leſſe difficultie I have to beleive it my ſoule is ſatisfied in the difficultie that was repreſented to my mind for I can eaſily perſuade my ſelf that God can worke in another manner & more ſublime then I can underſtand or comprehend and with another holy perſon, who tells us that thoſe ſoules that do not find thoſe ſenſable inclinations of faith have it lodged & fixt notwiſtanding in the bottom of their ſoule.

CHAPTER V.

Of the tentation of reprobation, discouragement & dispaire.

ST. Teresia writes in the I chapter of the sixth station of the interiour castell, that the enemy of mankind makes the soule sometimes thinke, that she is rejected by God almightie, she could speake by experience, having received so many blowes from heaven, to expresse my self in the way of the holie Bishop that writt her life. One of her religious in the Convent of Alve was tormented for the space of seven yeares by the enemy who suggested unto her that she was rejected & damned with out all remedie & succour, & in our dayes the great

great Francis de Sales was tryed by this profe, & it is not poſſible to number up the innumerable company of devoute ſoules that have bin cruelly afflicted & tormented in this nature. In fine there is no place left to doubt that God with a ſincere will deſires our ſalvation & hath & doth doe more to procure it then we our ſelves ever can doe; It is certainly true that we love our ſelves, we have an incredible, inclination to our owne concerns; but yet it is more certainly true that God hath more love for us, & for our good then we can have, & if any doubts of it let him caſt his eyes upon the annihilation of his incarnation, let him looke upon the manger, let him go in ſpirit to the Calvaire, let him reflect with ſincere attention upon the eſtate which

he has choaſen to dwell in the. Holy Euchariſt for theſe fiften hundred yeares, nay if any could but ſeriouſly reflect upon this one article of faith, that he is deſcended from heaven for us & for our Salvation, it is evident he could never have the leaſt apparent doubt of his good will for the ſalvation of our ſoules; & therefore we may confidently affirme that the doubts & thoughts of our miſcarriage in matters of our ſalvation never comes from God who ſo much deſires it, but from our infernal enemie who with rage & envie doth what he can to hinder & diſturbe our happineſſe, & if ever he permits this affliction to fall upon a ſoule, it is for its greater good & a more perfect exerciſe of conſtancie & virtue & we ought to behave

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our ſelves here as in the matters of faith, reaſoning is never good, for this is a labyrinth which the ſoule of man can never fathome, it is an abyſſe & we muſt not thinke to finde the bottome of it but muſt endeavor to withdrawe our thoughts as much as we can poſſibly not reflecting at leaſt voluntarily, but flinging our ſelves wholy upon the divine providence without reſerve without examining his deſigns & counſels which are infinitely beyond the capacitie of our weake comprehenſions, which lagge & faile under the ponderous thoughts of an infinite wiſedome, & we muſt follow the example of that holy perſon who having a devil traveſted into an angell of light to perſuade him that he was damned made this anſwer, alas if

for my sins & heinous crimes I deserve to be damned & must not love God for a long eternitie, at least I am resolved I will love him in this life as well as I can & that shall bee, with my whole heart, & since I have so short a space of time which is concluded within the compasse of a few yeares, (too short a space to spend in the love of so great a goodnesse, so great a liberalitie) I will not at least loose this short moment, but will spend every indivisible atome of it, in his honour, in his love in his praise & benediction. I will recompense by my fervorous love in this life what I shall never be able to do in the next, with this the history of this saint tells us, the enemy went away confounded, and this is the best & most excellent way to fight with

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these tentations to make use of them to practise virtue with greater fervour & more perfection. And as often as they come, we must never give the least way to faint heartedness, we must never be discouraged, for although we had committed all the sins of all the sinners that ever have bin we ought not to faint under the burthen, but courageously say I beleive in the forgiveness of sins. And if the enemie should suggest unto your thoughts that you are the greatest sinner of the world, that have abused & profaned the temple of the holy Ghost, have spent your life in continuall relapses after so many extraordinary lights & favours from heavē, tell him that all this is not great enough to drie up the ocean of an infinite goodness, if we had to do with a

limited goodneſſe as all that of creatures is, we should all have ſufficient ground to fear & diſtruſt, but ſince an infinite one is the ſubject of our hopes there is no cauſe of deſpaire, for it is to affront the majeſtie of our redeemer & a ſin againſt the holy Ghoſt, when there remains but one moment of your life, endeavour not to looſe that neither for that is ſufficient to carry you to an happy eternitie. Furthermore if he should ſuggeſt unto you that you have fell many thouſand times even ſince you have ſerved & loved him, & you ſtill do nothing elſe, anſwer him, & ſay that if you should fall a thouſand times a day you would riſe as many conſider a perſon that takes a journey to a far & remote cittie & makes many falls by the way, is it not

true

true that by falling & riſing he at laſt arrives to his journeys end, although he employs more time & peines, but if under pretext that he hath made a great company of falls, he should lye in the midſt of the kennel, without queſtion he would never come to the place he intended, but committ a groſſe miſtake & folly. Imitate the wiſedome of a ſtout travailler in the wayes of perfection, if you fall beſure to riſe aſſon as you can by a hearty repentance and cordiall averſion from your ſin, & never looke at it any more, but onely as the object either of your humiliation & contrition, & take new vigour & more courage from the paſſion & blood of a Crucified God, for what profitt can acrue to you when once you have fallen to lye groveling in

the mire & dirt, & if perchance you lift your self up, to stand gasing upon the place you lay in. Never much enquire after the reason & cause why God doth thus deale with you & permitt you thus to be tempted, whither it is for your sins or rather to try & purifie you, for if it be for your sins you have reason to take courage since God never punishes the self same sin twice, how good, saies St. Bernard, is God to sinners, that he is angry with them in this life, that he might not punish them in the next, if for your tryall you have as great a matter of joy as you have occasion of meritt & glory.

CHAP-

CHAPTER VI.

Of Drineſſes, Darkeneſſes, Diſtractions and Repugnances to good workes.

GOd almightie doth ſometimes caſt the ſoule into ſuch an aridiuie, that it really thinks that it never had the leaſt taſte of virtue, amongſt the reſt a perſon of a great ſanctitie doth proteſt that for about eighteen yeares, she was forced to walke through theſe uncouth deſerts & never touch the leaſt flower of conſolation or comfort, which others that went before her had often times experienced in the pleaſant gardens of a virtuous life & a certain preacher that died in the midſt of the ſnowes of Canada, never had any thing elſe but drineſ-

ſes, & interiour troubles amongſt all the labour, & troubles which his Apoſtolicall function did neceſſarily engage him in, & I knew (ſais the author of this boeke) a gentleman of an excellent virtue that aſſured me at his death, that for fortie yeares together, he had never any thing elſe but aridities & dryneſſes repugnances & difficulties in all the exerciſes of his devouteſt actions.

There are certain ſoules that do not onely walke by theſe deſerts, but ſlip alſo into obſcurities & darkneſſes, for God leaves them in the ignorance of their owne faults & miſdemeanours, becauſe he knowes that if he should diſcover them they would not be able to bear with the great shame & confuſion they would produce in their thoughts;

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We have a great example of this in the life of that holy person Catherin of Genua, who did not see certain faults which she had although she was very much advanced in the wayes of perfection. The most holiest & devout persons are not exempted from distractions for St. Hierome tells us in the dialogue that he writt against the Luciferians that often times in his prayer he walkt in the porches & galeries or was a counting his money with the marchands in the comptoirs &c. & St. Gregorie in the tenth booke of his morals teaches us that in our prayer sometimes heaven & hell mingle themselves together, & the soule being elevated to God in contemplation, is at the self same time carried away by the Images & representations of what is not fitt to be

be thought on. St. Bernard in his little treatise of the interiour house in the 4). chap hath these words, If I shutt mine eyes I still see those things I endeavour to avoid, & when I would returne into the interiour of my heart the baseness of carnal desires & tumult of my vices, dissipate my thoughts.

There are some estates wherin the soule becomes as it were insensible, & that great personage St. Teresia tells of her self that for some time the was insensible to good or evill even like a beast, & then we may well say with the Prophet David, *ut jumentum factus sum apud te. Iam become as a beast before you.* Here it is one is deprived of all those sences & perceptions in the exercise of virtues, which we often times practise with out our know-

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ſedge; The vertuous Ladie Mere de Chantal, was wont to ſay that this eſtate was a kinde of Martyrdome & that ſome times her powers were preſſed up like a garriſon of rebells in the midſt of her heart becauſe the had ſo many repugnances, & cruell averſions to all ſort of good & for all that was the moſt holy & moſt divine.

The great ſecret in all theſe wayes is fully to comprehend, that ſence & ſenſible feeling, or want of it doth not make us either pleaſing or diſpleaſing to God, but the operation of our free will which cooperates with grace or freely reſiſts it, & that theſe dryneſſes & aridities are the moſt efficacious meanes to unite us to God our Creatour, containing ordinarily leſſe of our owne ſelf love & proper

per intereſt, & more of the love of God & it is a very common abuſe even of thoſe people that eſteem themſelves the moſt devout, to thinke they have no devotion unleſſe they can feele & taſte it & that when they are in thoſe aridities & dryneſſes, they are out of the wayes of perfection when on the contrary, if they would make their judgements according to the truth of the thing it ſelf, they have more devotion then at any other time, for they go that way where nature doth not find her content, but where the love of God makes them worke for God & no other motive; that great Servant of God Father Jogues who ſuffered a cruell death in Canada for the true faith of JESUS-CHRIST, ſeing himſelf almoſt halfe roaſted, & eaten with

leaſure

leasure by the Barbarians that dwelt in that countrey, looking upon the torments that they were preparing again for him, entered into a most terrible conflict, for suffering most cruell torments exteriourlie, he found himself left interiourly without the least consolation & comfort without the least feeling of devotion, without the fence of any faith, hope, or charitie, insomuch that he thought it had bin better for him to have bin an irrational creature, then a man, & yet there is none will doubt but that he had devotion in the highest degree, since the Superiour portion of his soule was willing to suffer death it self for the love of his divine master who taught him the way by suffering death for him in the minst of a thousand torments

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left by the ſweet & comfortable aſſiſtance of his Loving father, ſo far that he cryed in the depth of his agonie, My God, my God, why haſt thou forſaken me. And he like a good ſchollar followed his maſters advice, like a good ſouldier followed the example of his Capitain that went be fore him contemning both exteriour & interiour comforts & as the pious Author, Ludovicus Bloſius tells us every valiant Chriſtian should doe, his words are theſe treating of our B. Saviours carrying his owne croſſe to Mount Calvaire, *Here Chriſt propoſes a perfect model to all the true followers of a ſpirituall and truely Chriſtian converſation. For all that endeavour to obtain to a ſincere, & virtuous life, they muſt of neceſſitie willingly & of their owne*

accord

accord take up their crosse, & constantlie & faithfully bear the same, and if it shall so please the goodnesse of their God permitt themselves to be desprived & stript of all the advantages & helpes of friends and acquaintances; and likewise of all interiour and spirituall consolation comfort & sensible devotion & furthermore be contented & permist themselves to be scorned contemned & despiced: to suffer disgraces, detractions, injuries with a patient & willing minde, & whilest they are tormented, with divers afflictions & contradictions of men, & tentations of the infernal spirits, & with their owne sins & imperfections, they keep themselves in an humble & quiet composure of mind, neither in death or any other affliction desiring to be taken downe from the crosse, but offering to bear it as long ashe shall thinke it convenient & fitting,

ting, neither desiring or looking after any consolation or comfort whatsoever, either earthly & spirituall which may any wayes diminish their paines or case them of their burthen. Our Saviour commanded a certain religious person of an eminent & admirable sanctitie to recite certain devout prayers & notwitstanding all that, he found his mind full of distractions, & his heart of repugnances, aridities, and aversions from that holy exercise, the infernal enemies of mankind putt a thousand bad & impure imaginations into his head, in so great a degree that he could not pronounce the words but with a deale of difficultie & a most excessive paine & torment but his fidelitie to his lord & master was such, that he did constantlie persever in reciting of them, & when upon

upon a certain time he uſed a greater endeavour then ordinarie to have a firme attention, he was ſweetely admonished that he muſt not ſtrive to have it. And the aforeſaid Ludovicus Bloſius encouraging another that found himſelf ſo brings in our Lord ſeriously exhorting him in this manner I could wish that my elected & beloved ſoules would but perſuade themſelves, that their good workes & devout exerciſes then are the moſt pleaſing to mee when they ſerve me at their owne coſt & charges. But they ſerve me thus, who although they do not find that ſence & feeling of devotion, yet they moſt faithfully & conſtantely perſever in their prayers & holy exerciſes, truſting in my goodneſſe that will willingly & gratefully accept

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of what they do: know then my beloved son, that a soule that remains in an humble & devout prayer doth obtain all sorts of virtues, & therefore at such times as these we ought not by any meanes to neglect our prayer for the reason of any trouble or difficultie we may find in it, which proceeds either from our natural frailtie, or the illusion of Satan, or bad thoughts & impure imaginations, for the enemie of man often times in the hour of prayer suggests bad thougths to our hearts & then he would easily persuade us that it is better to leave our prayers quitte off, & that such prayers availe little or nothing; but O how profitable to them selves & others, & gratefull to me is that prayer which is performed in the knowledge of

their owne baſeneſſe & may bountie & goodneſſe. O how good & pleaſing it is to hange with JESUS upon the croſſe ſtript of all comfort of all ſatisfaction, & content, to pray with him in the garden in agonies & bloodie ſweats, in ſtrifes & difficulties in repugnances & contradictions & ſay with him *triſtis eſt anima mea uſque ad mortem, my ſoule is ſad even to death:* It is the voice of our Saviour in the perſon of the ſpouſe, *Surge aquilo & veni auſter, perfla hortum meum & fluant aromata ejus.* Arriſe north winde & come thou ſouth & blowe upon my garden that its ſpices may flowe & encreaſe & what doth he underſtand by the north but the cold of perſecutions & interiour troubles when all the powers of the ſoule are as it were frozen, & by the

the south nothing else but comfort & consolation which dilates & melts the soule & makes it with pleasure run the wayes of perfection, according to that of the Psalmist : *Viam mandatorum cucurri cum dilatasti cor meum.* I with eagernesse run in the wayes of thy commandements, when joy did dilate & dissolve my heart by the warmth & heate of thy consolations, & these two different constitutions of time are necessarie for the production of solid & perfect virtues, the hard & boisterous north doth no lesse concurre then the mild & peaceable south. A hard winter makes a fruitfull spring & this is the difference that in clowdie & cold weather we often times loose the reall presence of the sun, but in this estate & condition although

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we looſe the ſenſible feeling of his divine preſence we nevertheleſſe enjoy it in realitie, thus we know that our lord was really preſent with St. Marie Magdaleine, when in the meane time she ignorant of ſo great a condeſcendance & favour, weepes & laments as though he was abſent, he ſpeaks moſt friendly & kindly to her, & she in theſame moment bewailes her misfortune & perſuades her ſelf that that she is far from him, & when he is endeavouring by all wayes imaginable to worke her ſalvation she thinks she hath loſt him & with him the hopes of her ſalvation; we may well conclude with the words of the great Apoſtle St. Paule, *O altitudo, o the heigth of the riches of the wiſedome & ſcience of God, how incomprehenſible are his judgements &*

his wayes past finding out : since one by afflictions & the other by consolations attain to the self same degree of perfection.

CHAPTER VI.

Of Peines caused by the Devils.

THere are certain temptations which are caused by our infernal enemie & they are either ordinary or extraordinary, their ordinarie temptations are when they tempt us by the world, or the sensualities of the flesh, these envious & malicious spirits make use of the goods of fortune, of nature, as of riches, of honours, of employments, beutie of bodie, & wittie

neſſe of ſoule to tye us to creatures, & carrie us to ſin & wickedneſſe, nay they can make uſe of what is moſt ſpirituall, ſliding in their poiſon into the beſt of our actions & corrupting our intentions in the moſt high & heroick exploits ſometimes mingling pride, ſometimes avaritiousneſſe, ſins that are ſo much the more dangerous by how much the more they are ſecret & unknowne, & which have shaken the very pillars of a ſpirituall life & at laſt buried many thouſands in the duſt & ruines of immenſe treaſures of unſpeakeable, & unheard of virtues.

Theſe malicious ſpirits tempt ſoules in an extraordinarie manner, when they have permiſſion from God, to attacque a ſoule with extraordinarie aſſaults, & this

is a permiſſion that God never graunts, but he gives us particular graces to reſiſt & overcome what he ſends us, for it is a truth as certain as faith can make it, & as full of conſolation as of certaintie, that God is faithfull & will not permitt us to be tempted aboue our abilities, & therefore it is alwayes our fault if we do not reſiſt, but conſent & give way, for one of theſe evill ſpirits ſaid to St. Pacome, that if God thould permitt them to tempt perſons of an ordinarie virtue with as great violence as thoſe of a more eminent perfection, that they could not reſſiſt their impetuous aſſaults, & therefore the infinite mercy of our good father doth never graunt them any ſuch priviledge, & when they give furious onſets to the Saints & ſervants

vants of ſo good a king, The divine ſtrength where with they are endowed, is moſt admirably wonderfull, & it is againſt theſe ſoules that they ſpend the utmoſt of their rage in a moſt horrible & moſt cruell manner, & the reaſon is becauſe they ſee more of grace & leſſe of nature, they ſee in them more of God & that is that makes them in a furie & rage, they little trouble themſelves with any thing elſe, & therefore do not much fear Directors Preachers & other perſons of perfection & virtuous pretences, when they do not wholly tend to God, but mingle nature & their naturall inclinations in the greateſt of their ſpirituall exerciſes, but when a man by the love of contempt, of povertie, of paines is in an entire & totall denyall of him-

ſelf & all worldly enjoyments, then all the infernal powers tremble & quake, & this is the reaſon that they are ſo much incenſed againſt thoſe that are diligent in their prayer, be cauſe it is one of the moſt aſſured & efficacious meanes to fill them with God alone, he very well knows the hurt that comes to him from it, and therefore he endeavours to turne us from it by all meanes imaginable putting examples before our eyes of the ill ſucceſſe of thoſe that pretend to the perfection of this exerciſe taking away the reputation of thoſe that have the true ſpirit of it & when that deſigne failes him he bringes whole troupes of inquietudes for to trouble & vexe the ſoule to diſguſt it & at leaſt make it leſſen & shorten the time of this divine wor-

worke, ſometimes he cauſſes ſtrange horrours, & moſt ſenſible repugnances, he makes the bodie to ſuffer torments & paines & when he can but ſo much as diſcover that one is called to a ſimple prayer & to the moſt holieſt degrees of the divine union, it is then he workes moſt of all to ſtay the ſoule in that which is moſt ſenſible: to hinder it from coming out of thoſe actiõs that are moſt ordinarie toit, & knowne by the courſe of an uſuall arguing, for he very well knowes the pretious treaſures of grace that are encloſed in this ſupernatural condition.

Perſons of prayer are moſt of all diſturbed by the enemies of mankind in this affair, becauſe this is the onely means that unites us moſt of all to God alone, & it is the full-

neſſe of this God that makes them afraid, & theſe that are the moſt full, are their greateſt enemies & they pley upon them by all ſorts of inventions, ſometimes by great perſecutions which they raiſe againſt them in ſuch a ſort that as St. Tereſia tells us, they often ſeem to draw all the world after them to combine againſt theſes ſoules, & this they do with the more eaſe, becauſe all they do againſt them paſſes well under the notion of pure & true zeale of the honour & glorie of God. But their perſecutions are the moſt furious againſt thoſe that being full of God, labour after the reformation of manners & the eſtabliſſement of religious diſcipline, it is a moſt deplorable thing to conſider, that theſe malicious ſpirits ſe ing they cannot

not come to their pretensions by the persecutions which they raise aganist them by the assaults of men, they endeavour to affrighten them by noises & stirs which they make in those places wherein they are & inhabitt, by appearances & spectres by great frights, & extraordinary visions, by obsessions & possessions of the persons they rule & governe, & this may of obsession & possession is that which is the most dangerous & which oftentimes proves to their greatest advantage.

I my self, sayes the author of this treatise have had an evident experience of this in many persons with whome I did deale with all, & that great servant of God the father Maintaincourt had scarce taken possession of his Curate. but presently a great number of his

parishioners were posseſſed, the deuils decharging their rage & malice as they thought beſt, & when he can do nothing elſe, he endeavours to torment & afflict the bodie, & thus he would have ſtifled the glorious Tereſia, & quite annihilated her coadjutour John of the Croſſe, they threwe downe a whole peice of wall upon one of his nehpewes, he flung another peice of a wall upon a lay Sifter that was ſtrangled under it, in the Couvent of Alve he broke the leg of another religious; In fine it hath been ſeen that they have aſſembled together to conſpire againſt the reforme of the Carmelites; and after all this we muſt yett affirme that their greateſt temptations are for the interiour, & not to ſpeake of my ſelfe (ſaith the author of this

trea-

treatiſe) I shall rehearſe what the maiſters of the ſpirituall life & more particularlie, what one of great experience doth teach us: the temptation ſais this author ſometimes comes ſo violent, that the ſoule feels her ſelfe filled withall that is in hell its ſelf, for within she finds nothing but an averſion to God, to ſuperiours, she is full of blaſphemies, & she feels her ſelf ſo united to theſe objects, that she ought not & cannot reject them or cast them out & in the exteriour the ſuffers ſuch phantaſims & horrible viſions, ſuch blowes & extraordinarie ſicknesſes, that none knowes but thoſe that are ſo happie (I may ſay) as to experience it: ſometimes they do ſo far adormentate & aſtonish the ſoule by offuſcating its powers, that it ſeems the will hath no more

use of its libertie, they mingle their infinite suggestions amongst the humours & passions, & excite all the motions of the most vitious inclinations, & if the soule bends her self to the practise of some spirituall exercise, she presentlie finds her self full of abominations which she can not hinder & is so affixt to vice & wickednesse that she thinks she sins every moment, & they hide themselves to the end that everie one may thinke that it is her that commits all those execrations, they create such strong impressions in h r that she did all this with a full & sufficient libertie, & by that meanes thinke to carrie her to a perfect dispaire of Gods infinite mercy insomuch that she cannot be perswaded of the contrarie, for she perceives nothing of the good

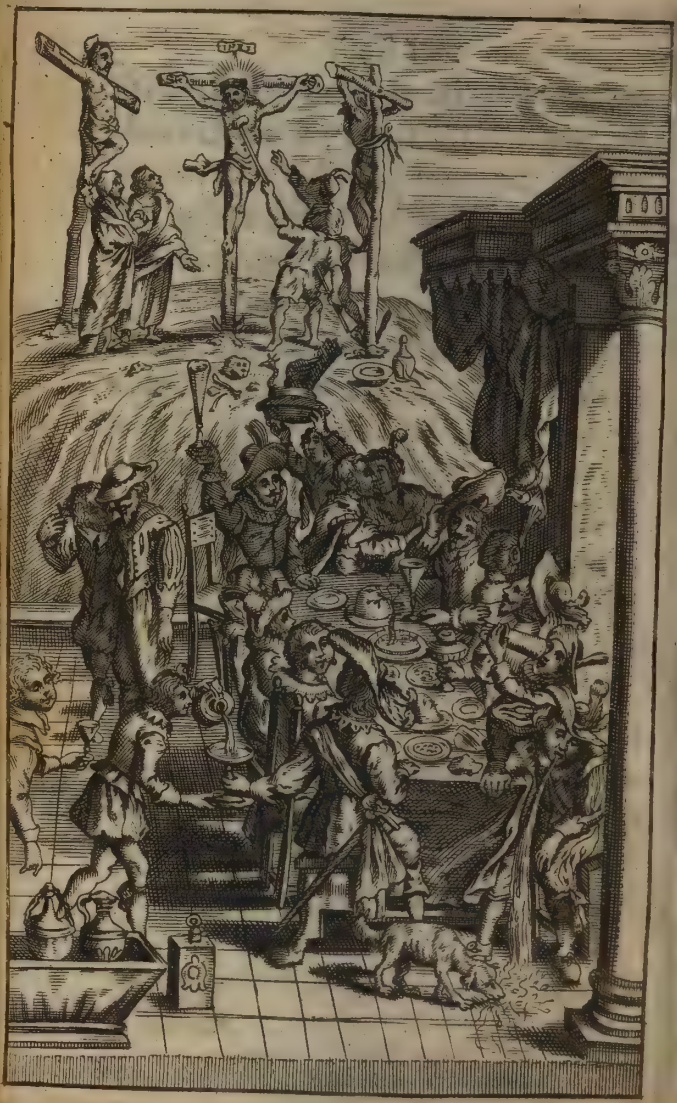
that

that God workes in the ſuperiour portion of her ſoule, the thinks of nothing but abominations, & unheard of impertinencies ſo that the enemie ſeems to play with her as with a tennis Ball, there is no artifice no trickes which they do not uſe, & eſpecially againſt thoſe that give themſelves generouſly to the ſervice of God, they endeavour to render the devotions they uſe inſupportable by the paines they give them ſuggeſting withall unto them that they may ſave themſelves more eaſilie in a more moderate way & that it is not neceſſarie to mortifie themſelves ſo much, shey put them to employe themſelves in thoſe vocations unto which they are not called, & carry them of thoſe wayes to which they are called & that under pretence of virtue

& perfection, when they see a soule wholly resolved to serve & love God without any reserve, they endeavour to make her goe on hedlong with precipitation & to much eagernesse, either forcing them to use so great & excessive mortifications which may destroy their health or by transfiguring themselves into angells of light & counterfticing the shapes of our saviour if they perceive they have an inclination to any thing of an extraordinarie conduct, & sometimes they will foretell those things that could not be knowne by any other meanes then by the revelation of God himselfe, he permitting these deceits, onpurpose for a just punishment of those that rely upon such extraordinarie waye & unusvall favors; the witt of man can never

never conceive the ſubtilitie of theſe artificious ſpirit, who ſometimes ſpeake againſt themſelves, ſo that they may the more eaſily deceive thoſe ſoules they tempt & ſometimes perſons of a great ſpirit & of a great direction from thoſe perſons that are of no little knowledge & experience have nevertheleſſe bin deceived by the wayes of revelations & viſions, of which we can never ſufficiently enough take heede; how truely then may we ſay *that tentatio eſt vita hominis ſuper terram she life we leade in this world is nothing but a temptation a continuall ſtrife, & tormentuous warfare*, there is nothing elſe to be expected ſince we left our firſt innocencie & ſtate of happineſſe, then ſorrow & miſerie.

CHAP-



CHAPTER VII.

Of those Paines that are supernaturall.

ALl those paines that come by she meanes of men or de vils, are not any wayes to be compared to those that come immediately from God himselfe, it is not so harde to beare all the contradictions of men when one is sensibly susteined with sweetnesse in the interiour, but when it pleases God to afflict us himself, there is nothing more terrible, & here in this case Job that suffered with so mueh patience in the sight of the world, at last burst forth into that lamentable moane, & praied his friends to have compassion of him for now he perceived he was touched by the hands

hands of God himſelf, & our moſt kinde & good lord & maſter did ſufficiently teſtifie his griefe & ſorrow when he perceived that his father had left him, & there fore thoſe ſoules that ſuffer theſe kinde of torments are alwayes worthy of the greateſt compaſſion & by ſo much the more by how much they are moſt ordinarilie ſeated within & do not apear to the eyes of the world, & the greateſt part of thoſe that hear of them do not underſtand them, there are very manie others & which I knew, whoſe exteriour croſſes ware great & afrighten everie one, & yet they are leſtned by that interiour ſweetneſſe which is beſtowed with them when one ſuffers by creatures onely, we may receave comfort from the creatour, but when it is he him ſelfe that doth afflict

flict us where can we finde repoſe, & ſatisfaction, & I am glad I am ſo happy as not to ſpeake in theſe mat ters concerning mine owne perſon in particular, & therefore shall bring the authoritie of P. Simon de Bourge Religious of St. Francis the ſoule (ſaies this author) finds it ſelf wholly plunged into the abyſſe of corrupted nature by the lively reſentement of all its vitious inclinations & paſſions, with a diſguſt of God & all ſpirituall exerciſes, the angell of Satan doth torment it with impure ſuggeſtions, with infidelities, with blaſphemies with ſo great violence that ſometimes it ſeems to breake out & really pronounce them, she is in ſo great a triſteſſe, ſo great darkneſſe, ſo great confuſion, ſo great anxietie, she thinks that she conſents to all ſort

of

of tentations , & is quite loſt & without recoverie , & becauſe it is God almightie that ſupernaturally heeps her up in theſe paines & torments , she cannot eſcape out of them untill he pleaſeth to free her.

And the inferiour nature being thus purged , it is neceſſarie that the ſuperiour part should likewiſe undergoe its triall by a ſubtraction of its acts which it did exerciſe in the firſt purgation ; it would be no great matter that theſe acts should be quite taken away , if notwithſtanding all that , one could knowe that they loved & found & reſented that love , but our loving father takes away this ſight , this feeling , & reſolves that we shall not ſee our ſelves as though we were not & deprives us not onely of reflex acts , as in the firſt purgation

but

but alſo of many direct & leaves the ſoule nothing elſe but a ſubmiſſion to his divine will, & this ſubmiſſion is not active but paſſive, in the firſt purgation she hath ſometimes acts that are ſenſibley perceived, & feels her reſiſtances againſt temptations, in this ſecond condition she reſiſts & never knowes of it she works virtuouſly without the leaſt ſatiſfaction, without the leaſt reflexion that she does ſo & if she at any time forces her ſelf towards God & godly exerciſes she feels a weight of an inſupportable burden bend downe her underſtanding & will, & she thinks that all that paſſes in her is nothing elſe but a fiction & a cheate. Theſe are the words of this devout & experienced author. But if we will hear the grand miſtreſſe of the moſt interiour wayes of she

ſpirit

ſpirit the great St. Tereſia, in the 30. Chapter of her life, wherin she tells us that they are things not worth ſpeaking of that do torment & tronble us, & the ſoule ſeekes for helpe but God ordains it ſo that she shall find none, & muſt walke as it were blind folded & hoode wincked, for faith is at that time quite deaded & all other virtue & if the ſoule would applie her ſelf to prayer & retire her ſelf to ſolitude, it is but to augment her croſſe, it is but in vaine to looke for remedie in the reading of good books, for then her paines is very nigh equall to that of the infernal ſpirits; converſation & companie is inſupportable ſince we have our ſoules wholly diſguſted, & we Imagine we have a mind to eate up all that comes nigh us, our furie is ſo great

great & the rage of our paſſions ſo vehement, it ſeems to her that she hath no more power to thinke of any thing that is good, & cannot have the leaſt deſire of any act of virtue, & in the firſt Chapter of the ſixth ſtation of the interiour caſtle, that she ſoule thinks that she never thougſt or called upon God, & that she is not underſtood by her Confeſſors & that she deceives them, the enemie makes her thinke, that she is reprobate & she is overwhelmed with ſuch a preſſure that she knowes not to what to compare it too, but the paines of the infernal ſoules, for there is no conſolation derived either from prayer or from reading, she is alwayes in an ill humour, ſolitude doth diſpleaſe her, & converſation & companie; all the creatures of

she

the world torment & vex her. Thus this great personage speakes, whose doctrine is a doctrine from heaven, & so qualified by the Church it self; There are certhin soules saies father Surin of the Societie of Jesus in his spirituall Catechism, who find themselves so absorpt in these troubles that they experience all feelings of sin, & yet never give any consent, & we have knowe a person of an Eminent Innocency & most wonder full sanctitie, that had all the malicious sentiments of sin & the effects of all sort of vitious inclinations, of pride, of ambition, of Covetousnesse, of Impuritie, of anger & when she was carried away with avaritiousnesse, she thought she would have enjoyed all the goods & riches of she world & when she had the inclinations of impu-

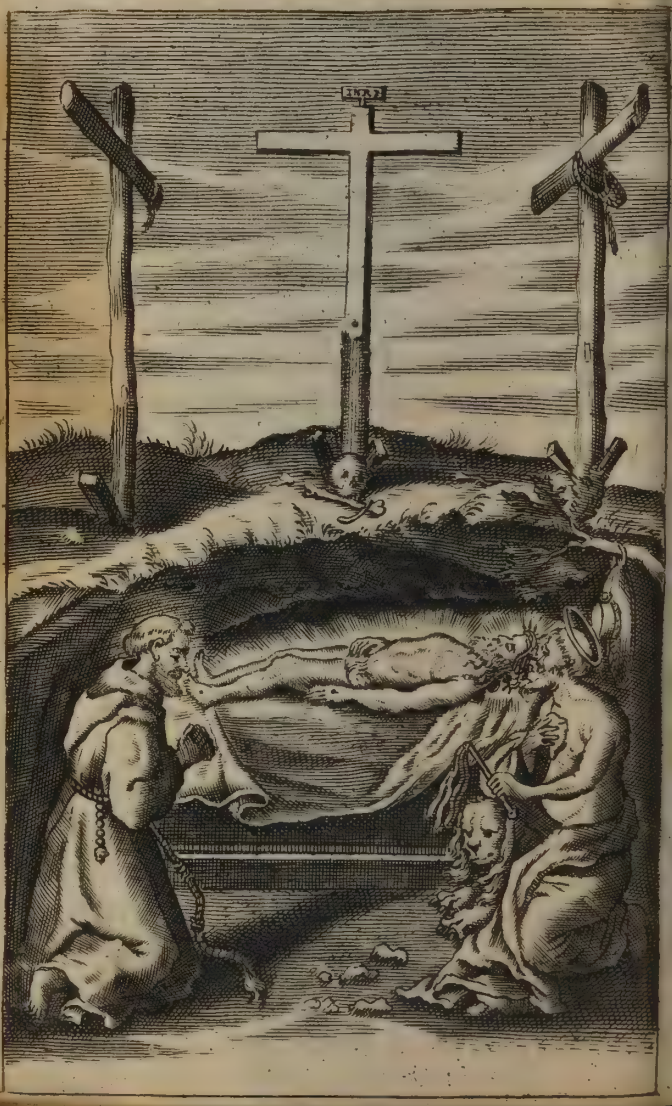
impuretie she had her imagination filled with all sort of abominable representations; she endured likewise all the dispositions of sinners, & the curses due to sin, as fear, malice, hatred, trouble, sadnes which are the companions of sin & follow it whereſoever it goes, God commanded all his creatures to entertain her with rigour & nothing elſe, she found her ſelf in an utter abandon of all comfort, in no hopes of any ſalvation, & in a certaintie as it were of never coming out or of being freed from that miſerable condition & eſtate wherin she lay, in an entire diſguſt of all things preſent, she endured the paine o diſpair which tooke from her the virtues of faith of hope, & charitie, that is to ſay, theſe darkneſſes ware ſo ſenſible ſo thick & horrible,

that she knewe not where she is, she hade as it were a hoode before her eyes, & she sufferd with out knowing the good of suffering, nevertheleſſe our B. Redeemer gave this soule to underſtand that this eſtate was the greateſt gift he could out of his infinite goodneſſe beſtow upon her this is the eſtate that the holie booke of the imitation of JESUS CHRIST calls the exile & banishment of the heart, for when that holy author had told us that it is no ſmall matter to be deprived of humane comforts ſo long as the divine remaines with us; but that it is a thing truely to be conſidered as worthy of all praiſe to be deprived of all conſolation both divine & humain, & to bear the perfect banishemement & exile of the minde, o my God (ſaies she author of

of this booke) how many wonderfull mysteries are hidden in two or there words of that divine booke, & how many persons & those most spirituall too, read them everie moment & yet never understand what they meane, never can comprehend what it is to suffer this banishement of the heart, a great servant of God & one of the most enlightned of our age, whose memorie is in benediction the late Mr. de Bernieres treasurer of France, the worthy author of the interiour Christian did assure me, that he had many times read them & never made any reflexion upon what they signified, untill P. Binet of the Compagnie of JESUS, laid it open unto him by an incomparable explication. Alas God almightie is the onely Countrie, the true

place & region of our heart, & therefore the banishment of our heart consists in being separated from him & disjoyned from his divine presence; Those that have alonge time studied in these wayes & in the particular knowledge of the lives of the Saints, cannot be ignorant that many have passed this way of the interiour Crosse, & terrible proofes; & those that have had a long experience of what passes in the interiour of soules, which go on in the wayes of spirituall perfection can no wayes in the world doubt of it.

CHAP-



CHAPTER VIII.

Of the cauſſes of the aforeſaid paines & a continuation of the precedent ſubject.

IF any ſhould aske how it comes to paſſe that God ſends all theſe croſſes, it will be ſufficient here to tell him, that one venial ſin deſerves all the torments a temporall life can inflict upon us, & it is reported that our Saviour ſaid to a certain perſon, when I bended my head towards the earth as I was a dying, it was to showe my faithfull ſervants the place where I vouchſafed to ſuffer, & to teach them that, if they will truely be what they call themſelves, my diſciples, they muſt ſuffer as I have done before them,

thoſe that apraoch the neareſt my moſt dolorous paſſion, my divine love conſumes them in to it ſelf, & transformes them into me, & deifies them, and this may be conconvinced from that admirable effect which the drawing near to the ſacred paſſion of our B. Redeemer, had upon the Seraphical Father St. Francis, & if we conſider it according to the devout & moſt ingenious explication made of it, by that moſt devout & pious author Francis de Sales Prince & Bishop of Geneve in the 15. Chapter of his ſixth booke of the love of God, we shall clearlie find that the divine love transformes them into crucifixes, & deifies them. I have pondered ſais this great Saint, this wonder (ſpeaking of the ſtigmas of the Seraphicall Saint Francis)

eis) & haue made this conceit of it, This great Servant of God a man wholly Seraphicall beholding the livelie picture of his Crucified Saviour, represented in a glittering Seraphin, which apeared unto him upon the mount Alvernus, grewe softer then is imaginable, taken with a soveraigne consolation & compassion, for beholding this bright mirrour of love which the angell could not satiate it self with, alas he sounded with delight & contentement, but seing also the lively representation of the markes & wounds of his Saviour crucified he felt in his soule the impetuous sword which stroke through the sacred breast of the Virgin Mother the day of the Passion with as much sorrow as though she had bin crucified with her dear son. O God.

if the Picture of Abraham fetching deaths blowe over his dear onely begotten to ſacrifice him, a picture drawne by a mortall hand, had the power to ſoften, & make weepe the great St. Gregorie Bishop of Niſſe as often as he beheld it, ah how extremely was the great St. Francis ſoftned when he beheld the picture of our Saviour offering himſelf upon the Croſſe, a picture which not a mortal hand but the miſtreſſe hand of an heavenlie Seraphin, had drawen & copied out of the original it ſelf repreſenting ſo to the life & nature, the heavenlie king of the angells, bruſed, wounded, murthered crucified. His ſoule being then thus ſoftned & mollified & almoſt melted away in this dear paine, was there by greatly diſpoſed to receive the impreſſions &

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markes of the love & paine of his Soveraigne Lover, for his Memorie was wholly engaged in the remembrance of this divine love, his imagination forcibly applyed to represent unto himself the wounds & wane blowes which his eyes then saw so perfectlie well expressed in the present picture, the understanding receaved from the imagination infinitely lively species, & finally love employed all the forces of the will, to take pleasure in & conforme it self to the Passion of the well beloved then without doubt the soule found her self transformed into a second Crucified, & had by a loving sympathie the self same sorrowfull affections, paines & griefes. Now the soule as the forme & Mistresse of the bodie exercising her authoritie upon it, prin-

red the paines of the wounds in the parts correſpondant to thoſe wherin her lover endured them : love is admirable in edging the imagination to penetrate to the exteriour thus women with child having their imaginations refined by love, imprint what they liſt upon the childs bodie. A ſtrong imagination makes a man waxe white in one night, diſturbinghis health & humours. Love then drove out the inward torments of this great Saint, and wounded the bodie with the dart of ſorrow, with which he had wounded the heart : But love being within could not make the holes without, & therefore the burning Seraphin coming to helpe, darted she rayes of ſo penetrating a light that it really printed in the flesh the exteriour wounds of a crucified,

which

which love had imprinted interiourly in his ſoule; O Dear God concludes this author, how loving a paine, & how painfull a love was this for not onely at that inſtant; but all the reſt of his life after this poore Saint went pining, lamenting, & languishing as being ſick of love, he ſpent his time in nothing but ſighes, teares, plaints, groanings, languours & paines ſo true then it is, that which our ſaviour ſpoke to that devout perſon *that thoſe that aproach neareſt my paßion my love conſumes then into it ſelf, & transformes them into me*, How true is it what the ſelf ſame author ſaies in an epiſtle he wirtt to a ladie an heart that truely loves JESUS Crucified loves his death his paines his torments, his deſolations diſcouragemēt & when he finds the leaſt par-

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ticipation of them he is glad, & embraces them with all his heart. A faithfull ſoule ſhall never be the ſpouſe of a glorified JESUS, before she is of the Crucified, she ſhall never enjoy the nuptial bed of her triumphant love before she hath found the afflictive love of the couche of the Croſſe; & ſince the Chriſtian ſoule is not onely the ſpouſe of a glorified JESUS but likewiſe of a crucified JESUS, she muſt expect no other dowry, no other wedding ring no other bracelets, them croſſes, nailes, & thorns, & the feſtival banquet to be nothing but gall, & vinaigre, there is nothing (ſais this holy Prelate in another place of his epiſtles) that doth torment & afflict us ſo much as our owne proper love & ſelfe intereſt, & the eſteem we ha

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ve of our ſelves, for if we have not thoſe tenderneſſes & conſolations of minde, guſts & ſenſible feelings in our prayer, interiour ſweetneſſes in our meditations, preſentlie we are in trouble we are in affliction: if we have any difficultie to do good actions, if anie thing doth oppoſe our juſt deſigns preſentlie we are in paine to over come it with eagerneſſe & diſtreſſe, & to diſengage our ſelves of it with unquietneſſe, & all this becauſe we love our conſolations, our eaſe, our commodities we would pray amidſt the parfumes of ſweet roſies, & be virtuous by eating ſugar, & in the mean time we ſeldome looke upon the ſweet JESUS, who lay upon the ground ſweating blood & water of diſtreſſe, for the extreame combat & fight which he found

found in his interiour betneen the affections of the inferiour part of his ſoule, & the reſolutions of the ſuperiour; you have promiſed me ſaid a devout perſon to her deareſt Redeemer, the greateſt & moſt daintie delights of the world, & I perceive no ſuch thing I ſee no ſuch matter, I beleive no ſuch thing, & our ſaviour made her this anſwer it is becauſe you are in the condition of nothing for when my divine will doth conduct a ſoule it leaves nothing in her of whatſoever is humane, God almightie takes away all that is proper to her & leaves her in nothing, he leaves her neither lights, nor ſpirituall ſenſes, he abandons the imagination to diſtractiou & to other paines before mentioned, he deprives the underſtanding of its clarities & the will of

all gust & sensible love he deveſts the memorie of all thoſe things that are not altogether neceſſarie, aſwell in the naturall as ſupernaturall order, he takes from her all the reflex acts of virtues, not concurring with her to produce them, although he doth concurre to the production of the direct, & she no more perceives what paſſes in the ſupreme point of the ſoule she dos not any wayes perceive the conformitie she hath with the will of God, the peace & concord that doth reſide in the centre of her minde, the faith, the hope & charitie which she doth poſſeſſe in a moſt eminēt degree, but on the contrarie she finds nothing but trouble, but irrefignations, but the paines that she feels. Oh that men would know & conſider the goodneſſe of

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our moſt mercifull God, we often times finde his conduct full of rigour, when in the meane while it is full of an ineffable mercie, we ſinners were ſick of the great diſeaſe of ſin & defiled by the ſpots that remained could not remedie our ſelves, & therfore the exceſſive charitie of the heavenlie phyſician of our ſoules, put his healing hande to our diſtempers, & becauſe the diſeaſe requires the application of painfull remedies therefore we begin to cry out & lament, when we ought rather a thouſand times to kiſſe his divine providence, & powre our ſelves forth into acts of thanksgiving for ſo great a benefitt & bounteous condeſending to apply him ſelf to our ſanctification, for he doth not afford his extrordinary croſſes to everie one but reſer-

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ves them as a moſt particular demõ ſtration of kindneſſe to his moſt intimate friends, whome he endeavours by this meanes more firmely to unite to his holie friendship & ſacred familiaritie, for the eſtate of ſuffering is the ſhorteſt way to perfection ſince it ſeparates the moſt, & by conſequence unites the more, & here I cannot but bring in the ſolid diſcourſe of that devout author St. Francis Saleſius Bishop of Geneva in his 2, Chapter of the ninth booke of the love of God that the union of our wills with the will of God is chifely made in afflictions, to love ſufferances & afflictions for the love of God is the higheſt point of a moſt holie charitie, for in that there is nothing to be loved, but onely the ſincere will of him that ſends them, there

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is agreat contradiction on the part of our natures, & we do not onely quitt our pleasures, our content & satisfaction but we embrace torments, paines & troubles. Goods are willingly receaved by all, but to receive euills belongs to none but those that have arrived to the perfection of love, which loves them so much the more, by how much the lesse they are to be beloved in themselves, but onely for the sake of that divine hand that sends them. The travailler that is a fraid to go out of the right way wherin he is secure walking in doubt, goes looking this way & that upon the countrey heis in, & stands musing at everie corner of the fields & grounds he passes by, but he that is certain of the roade he is in, goes on couragiouslie, pleasantlie & swiftly

ſwiftly, ſo truly love deſiring to go on to the will of God through conſolations, it goes alwayes in fear of looſing its way & in place of loving God & his holy will, it loves the conſolations & comfort he ſends: but the love that goes towards the will of God amidſt afflictions & troubles walkes on with aſſurance, for affliction being no wayes lovelie in it ſelf, it is eaſy not to love it for any other end, but for the will of God who ſent it. Hounds are moſt commonly at a loſſe for the ſent of the hare in the ſpring of the year, becauſe the ſweet odours of the fresh flowers do ſo ſtrongely divert them that it ſurpaſſes that of their game: in the ſpring of conſolations our love hath ſcarce any feeling knowledge of the good pleaſure of God, becauſe the ſenſible

ſible pleaſure of the conſolation caſt ſo many attraits into its heart that it is diverted from the attention he ought to have to find out the pure will of God in all things thus he: now amongſt all the afflictions that can happen to a devout ſoule, there is none ſo terribly troubleſome as thoſe that are in the ſoule it ſelf, & by onely belonging to it are called ſpirituall & interiour Croſſes & afflictions, & therefore the love that is practiſed in them is the moſt refined & perfect becauſe the ſoule is deprived, by that means of what is more dear unto it, & what hath moſt relation unto what it loves moſt which is devotion & therefore the aforeſaid author goes on to tell us in the following chapters what thoſe interiour Croſſes are & explains it to us by ſeverall examples

& similitude, & to begin where he ends viz, by the reall cause of all these troubles, & the method God uses in bringing them upon us, let us represent to our selves saies this devout author the sweet JESUS in Pilates house, where for the love of us he was stript of his cloathes, by those ministers of death, the souldiers & not content with that they take the skin with them, tearing it with the blowes of rods & whips, as, afterwards his soule was separated from his bodie, & his bodie of life, by the death which he endured upon the crosse, but trhee dayes being once run over, the soule by the most holie resurrection, did reinuest her glorious bodie, & his bodie his mortall skin, wearing sundrie garments, now resembling a Gardner now a Pilgrim,

grim, or in some other fathion, according as the salvation of man & the glorie of God required. Love did all this, & it is love also that entring into a soule to make it happilie die to it self, & live to God, which doth bereave it of all humain desires, & selfesteem, which is as closely fixed to the spirit as the skin to the flesh, & strips her at length of her best beloved affections, as were those which she had to spirituall contents, exercises of piety the perfection of virtue, which seemed to be the very life of the soule, & then she may very wel cry out I have putt of my garments & how can I reassume them again I have washed my feet from all sort of affections, & can I ever be so mad as to soile them again I came naked out of the hand of God, & naked

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will I returne thither, God gaveme many desires, many sensible devotions & God hath taken them away his holie name be blessed; Yea the same God that made us desire virtues in our beginning, and which makes us practise them in all occurrences, he it is, that takes from us the affection to virtues & all spirituall exercises, that with more tranquilitie, puritie & simplicitie we should affect nothing but the divine goodnesse for as the faire Judith reserved indeed her costly festival robes in her Cabinett & yet placed not her affection upon them, nor yet ever wore them in the time of her widowhood, save onely when by Gods inspiration, she went to overthrow Olofernes: so though we have learnt the practise of virtue & the exercises of de-

votion, yet are we not to affect them or reinveſt our heart ſave onely ſo far forth, as we diſcerne it to agree with Gods good will & pleaſure, & as Judith wore ſtill moorning weeds, except onely in this occaſion, wherin Gods will was that she should be in Pompe, ſo are vve peaceably to remain, veſted in our miſerie, in our abjection, in our deſolation & drineſſe, till God shall exalt us to the practiſe of excellent actions. This is properlie called the death of the vvil, for by this meanes our vvill dies to all created goods & lives to God alone, & his good pleaſure. Death amongſt men is nothing elſe but a paſſage from one life to another, & to die is no other thing, but to overpaſſe the confines of this mortall life, to arrive to the immortall,

tall, true it is our will can no more die then our ſoules yet doth she ſometimes outgoe the limits of her ordinarie life, to live wholly in the divine will, then it is that she neither can or will deſire any thing at all, but gives her ſelf over totally & without reſerve to the good pleaſure of the divine providence, moiſtening & incorporating her ſelf with this good pleaſure, that she is not ſeen, but is hid with JESUS-CHRIST in God, when she lives not she, but the will of JESUS in her, what becomes of the brightneſſe of the ſtars when the ſun apeares in our horiſon, certainely it doth in no wiſe perish but is druncke up, & ſpent in the ſuns ſingular light, with which it is happilie mixed & allied, & what becomes of mans will when it is entirely

delivered up to Gods pleasure, it doth not altogesher perish but it is so druncke up & dispersed in the will of God, that it apears not, nor hath it any other will then the will of God. This is the higheſt perfection of our will, to be thus united to its God & this union is moſt perfectly made by suffering theſe interiour afflictions as will be made apear by a short deſcription of them out of th. ſelf ſame author in the 3. 11. & 12. Chapters of his ninth booke. Th. night before the great St. Peter was to ſuffer martyrdome an angell came to the priſon & filled it with ſplendour, awaked St. Peter made him riſe, girt himſelf, putt on his shooes & cloathes freed h m of his bonds & shackles, drew him out of priſon led him through all the gards, &

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having paſſed a ſtreet the angel left him in full libertie, here was a great varietie of very ſenſible actions, & yet St. Peter who was firſt awake, did not apprehend that which was firſt done by the angel, was done indeed but eſteemed it an imaginarie viſion he was awake & yet did not thinke ſo; he put on his cloathes & his shooes not knowing that he had done it: he walked & yet thought he walked not, he was delivered & yet beleived it not: and all this becauſe the wonder of his deliverance was ſo great, & it did engage his heast ſo much, that though he had ſence & knowledge enough to doe what he did, yet had he not enough to diſcover that he did it reallie & in good carneſt: heſaw indeed the angel but could not diſcerne whither or no it was a

trūe & reall viſion, wherē upon he tooke no conſolation in his deliverie, till ſuch time as coming to himſelf: now quoth he I know for certain that God hath ſent his angell & hath delivered me out of herods hands & the expectation of the Jews: Even after the ſame manner it goes with a ſoule which is overcharged with interiour anguiſhes, for, be it, that she hath the power to beleive, to hope & love her God, yet her diſtreſſe doth poſſeſſe her & make head againſt her ſo deſperately, that she can gett no time to make a retreat into her owne quarter, & ſee what is done at home. Wherupon she is conceited that she hath neither faith, hope nor charitie, but onely the shadows & fruitleſſe impreſſions of the ſaid virtues which she apprehends

hends in a manner without apprehending them, & as ſtrangers not as the familiars of the ſoule. And if you will butt take notice of it you shall find our ſoules alwayes in this eſtate when they are fiercely ſett upon by any violent paſſion, for they performe many actions as though they were in a dreame with ſo little feeling that they can ſcarcelie beleeve that the paſſage is real ſuch are the feelings of the ſoule which is toſsed in the midſt of ſpirituall anguishes; alas the poore heart is afflicted, when being as it were abandoned by love, it lookes round about & yet ſeems not to find it, it is not found in the exteriour ſences they not being capable of it; nor in the imagination which is cruelly tortured by ſeverall onſets: nor in the inferiour part of the

understanding for that is distracted with a thousand obscurities of strange discourses & apprehensions & thongh at length it be found in the top where it doth still reside yet doth the soule mistake it & conceive that it is not it, because the thicknesse of the darknesses doth not permitt her to taste the sweetnesse therof; & besides this poore superiour portion of the soule being besett round about with the suggestions of the enemie, she is even all in teares & hath her hands full in keeping the gard least sin by surprise might gett the consent, so that she can make no sallie to dis engage the inferiour part of her spirit; and albeit she have not lost heart, yet is she so desperately sett at, that though she be not guiltie of fault, yet is she not free from

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paine ; for that her griefe might be full, she is deprived of the generall consolation which doth ordinarily accompagnie us through all the other calamities of this life, to witt hope that they will be of no long continuance, but will have and end; so that the heart in the midst of all these troubles falls into a certain impotencie of thinking to see an end of them, & consequenthie of hoping to be eased of its burden, faith indeed which resides in the top of the spirit assures us that these troubles will have an end & that one day we shall enjoy our expected repose, but the lowdnesse of the outcries & showts which the enemie makes in the rest of the soule about the inferiour reasons quarters will scarcely permitt it to be heard, & we have our imagina-

tion filled with this dolefull news, with this heavy presage, alas I shall never be joyfull. B. Angela de foligni, (saies this author in the 3. Chapter of the same booke) makes an admirable description of these interiour pangs which she suffered, saying that her soule was tortured like to one tyed hand & foote & hung up by the neck without being strangled, but should hange in this estate between life & death, without hope of helpe & not being able to keepe her self upon her feet, nor assist her self with her hands, nor crye out, nor yet sigh or moane, she was so over charged with interiour anguishes & afflictions that all her faculties & powers ware oppressed by privation of all that might releive her, & by the apprehension & impression of all that might

might attriſtate her, ſo that at the imitation of her Saviour the begins to be troubled, to fear, to be diſmayed, and at lẽgth to wax ſad with a ſorrow like unto that of death whence she may ſay my ſoule is ſad even unto death; & with her whole hearts conſent, she deſires petitions, ſupplicates, that if it be poſſible this Calice may paſſe, having nothing left her ſaving the ſupreme point of her ſpirit which cleaving to the divine will ſaith with a moſt ſincere ſubmiſſion not mine but thy will be done, & wich is diligentlie to be noted the ſoule makes this reſignation amidſt ſo many troubles, contradictions repugnances, that she doth even hardly perceive that she maketh it, at leaſt it ſeems to be done ſo coldlie, that it is not done from her heart nor as it were

ſitting, ſince that which paſſeth there in favour of the divine will, is not onely done with out delight & contentment, but even againſt the pleaſure & liking of all the reſt of the heart: whom love permitts to bemoane her ſelf, at leaſt to moane that she cannot bemoane her ſelf, & to ſigh out all the lamentations of Job & Jeremie: yet with charge that a ſacred peace be ſtill conſerved in the very bottome of the heart, in the higheſt & moſt delicate point of the ſpirit; and this ſubmiſſive peace is not tender or ſweet, nor yet in a manner ſenſible, though otherwiſe fincere, ſtrong, invincible & full of love, & it ſeems to have betoke it ſelf to the very end of the ſpirit, as into the dungeon of the fort, where it remains couragious; though all the reſt

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be taken & oppreſſed withſorrow; and by how much the more love in this caſe is deprived of all helpes, forſaken of all the aide of the virtues & faculties of the ſoule, by ſo much the more it is to be praiſed for conſerving conſtantlie its fidelitie.

Such are the feelings of the ſoule which is toſſed in the midſt of ſpirituall anguishes, which do exceedinglie purifie & refine love, for being ſtirpt of all pleaſure by mediation whereof she might be joined to God, she is joyned & united to God immediately, will to will, heart to heart, without the leaſt mediation of content, or any other pretenſion. I have ſeen a ſick child of that diſpoſition, that he would couragiouſlie have eaten what his mother preſented him though with

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an incredible loathing) for a pure desire he had to give her content: in this case he eate his meate without taking any pleasure in it: & yet not without a pleasure of an higher rate & ranck, which was the pleasure of pleasing his mother & in perceiving her content & satisfaction. But another (who without seing his mother, by the meere knowledge he had of her desire, tooke all that was brought to him by her order) he eate without any pleasure at all for he neither had the pleasure of eating nor yet the contentment to see his mother pleased, but did onely purely & simply to do therin her will. The contentment of our Prince or of any partie that we love earnestlie, & that is present with us, makes watchings paines & travailes delicious & begets in us a

love

love of perill. But nothing is so discomfortable as to serve a maister that knowes it not, or at least if he knows it, gives no signe that he doth know it. Love must be strong in this occasion because it runnes alone without being sust eined by any pleasure or pretension.

Thus it comes to passe oftentimes that we have no consolation in the exercise of holie love, for that being like deafe singers, we hear not our owne voices nor enjoy the melodie of our owne song, yea farther we are pressed with a thousand seares, frighted with a thousand false alarums, which the enemie gives round about our heart; suggesting that peradventure we are not in grace with our maister, & that our love is fruitlesse, yea that it is false & vain since it

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brings forth no comfort, and then we labour not without pleasure onely, but with an exceeding distresse, being neither able to discover the profitt of our labour, nor the contentement for whome we labour, & this is the intent our good phyfician hath to bring us off & weane us from that of creatures & more intimely unite us to himselfe & his divine pleasure.

We must then observe a great abuse of manie people who thinke they find themselves in these supernaturall condition of torments, & in the meane time they are far off of it, & these may be the onely marks by which we may know whither we are in these paines or no. The first is, if the soule doth not or will not finde anie content in all the creatures of the world, al-

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though they be never ſo much tempted by an inclination to them, for it is a ſigne that she is united to God himſelf, otherwayſe she would permitt her ſelfe to follow the motions of nature. The ſecond is, if she hath care & diligence not to offend God in the leaſt matter, for if she did not love God, she would make no difficultie to offend him, & the drineſſe she then finds is an aridi-tie & not merely a wearineſſe & ſloath.

The third thing is if she cannot meditate as she was wont, but she finds her ſelf arreſted by a generall knowledge, and a ſimple view, with out diſtinguishing any thing in particular. The fourth ſigne is if perſons of experience do ſay her eſtate is of paines and ſufferings, other wiſe there is as much difference between

ween theſe paines, & the others, as between light & darkneſſe.

But to Conclude what muſt he do in all theſe conditions, he muſt adore the divine will, & in the manner he is able, abandon him ſelf without any reſerve, without any conſult without anie reflexion, to all the torments that he shall pleaſe to ſend; and shun a certain deſire that everie one finds in himſelf to come out of them, becauſe this is quite oppoſite to an entire abandon of ones ſelf, & becauſe it ſerves for nothing elſe but to augment the paines we ſuffer, becauſe they are ſent us to take away all imperfection, & therefore this deſire is a great one. When the anger of God with all his punishements is ſett before us, we muſt endeavour to receive them with joy & with

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ſtretcht out arms, & all that ſhall happen by the meanes of men & creatures.

But to deſcend more to particulars of what we ought to do in theſe troubleſome conditions, we ſhall bring the advice of the R. F. Simon de Bourge Religious of St. Francis in the firſt purgation of the inferiour part, we ought not to diſſipate our ſelves in the pleaſures of the exteriour under pretence of comfort & eaſe, although ſometimes it would be neceſſarie to take ſome laudable recreation, in the view & ſight of the divine will. It is not neceſſarie to force our ſelves to a troubleſome introverſion, that is the way to ruine the health & hinder our prayer. We muſt endeavour to accept of theſe paines with minds full of love & con-

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tent, although they may be sent in punishement of our faults & in chastisement of our misdemeanours; & esteem our selfs worthy of all evills, & of those that are far greater then those we suffer, since we deserve an hell: to hold for certain that the way of the crosse is the most sure, the most pure, & the best, & thinke our selfs thrice happy that we partake of the paines of our deareſt redeemer, & keep our selfs content in the supreame part of the spirit to unite our self to the divine operation in the torments which he sends to punish corrupt nature, to suffer & endure the difficulties of our prayer in a simple viewe of God, although we find no gust or resentment, which is a certain death of our acts & of our selves too, wherein we continually

nually worke by how much the more we thinke not of it, enfine we muſt endeavour to reſt & quietlie repoſe in the opinion of our directours.

In the ſecond Purgation of the ſpirit, that the ſoule should not force it ſelf to have alwayes the ſenſible preſence of God, for that would but redouble its paines, & draw it from the contemplation wherein God himſelf hath putt it. That she abſtain from exerciſing her owne proper acts, & content her ſelf with her cooperation to the divine operation in the ſuperiour part. That we muſt not much reflect within our ſelves to conſider how we worke in the interiour, & after all we muſt reſolve to live in the midſt of troubles, of anguishes, of diſtreſſes, without feeliug, wit-

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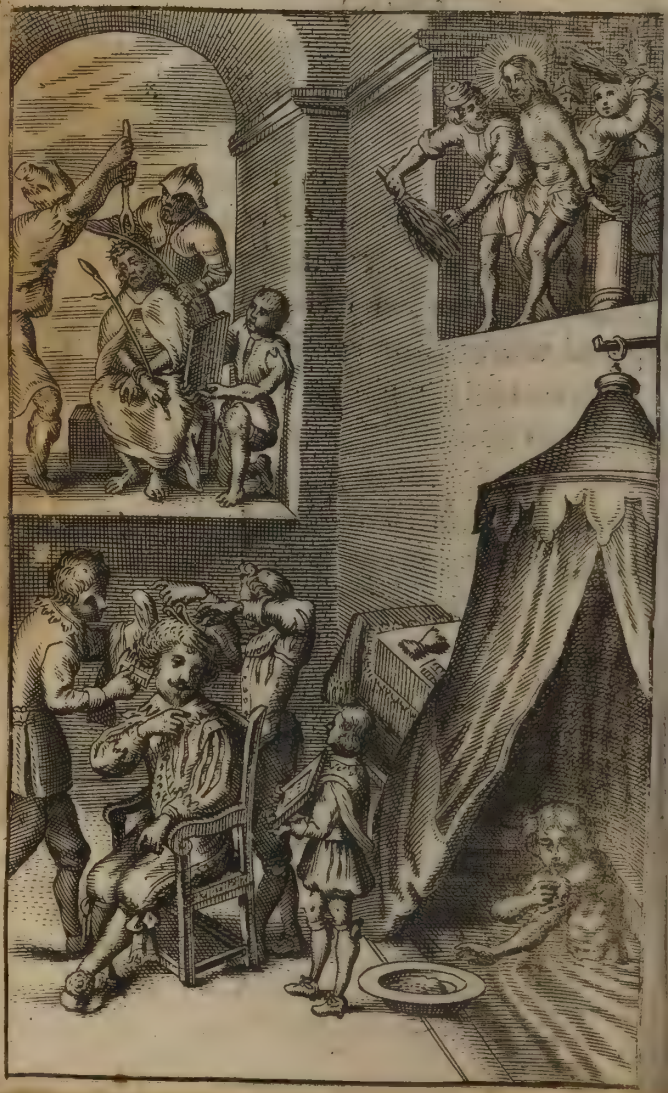
hout ſight, without any knowne love, ſince God will not vouchſafe to give it us. The ſoule in this condi tiō lifts it ſelf up like a ſacred Palme by ſo much the more it is depreſſed & bent downewards, a great Prelate ſpeaking of theſe torments, tells us, that if any one should have cured us of our evils we ought to call him to a ſuite of law, & force him by right to render what is ſo uſefull & ſo profitable, & St. Tereſe knew very well the advantages when she aſſures us in the booke of the way of perfection, that the ſoule gets more by receaving paines from God, then it would have done in ten yeares in the wayes of her owne choice. Theſe are the croſſes & afflictive paines that the divine goodneſſe ſends to unite our ſoules more ſtrictly to himſelf, & they

they are far to be esteemed beyond any other exteriour crosses, because they deprive us of a spirituall good, whilest the other doth bereave us onely of some corporeall enjoyment, as sickness deprives of bodilie health, persecution of the good will of those we live amongst, disgraces of the esteem of men, &c. But yet to make this treatise of the Crosses more full we will speake briefelie of them in 1. or 2. Chapters.

CHAP-



CHAPTER IX.

Of Sicknesses, & abandonings of creatures.

S. Teresia blesset God that being but of a weake complexion, she by that meanes was most commonlie tormented with violent feavers & others distempers in her travailes & voyages, & assured her religious that a land that was cultivated by labours & troubles of sicknesses & inconveniences, was never unfruictfull but alwayes refreshed with the divine showres of the holy Ghost; rejoice you that have any corporall defect, whither it be by your birth, or by some other accident, for you will not be so pleasing to creatures & by con-

ſequence they will not cleave to you, & will give you occaſion to ſeparate your ſelf from their love & unite your ſelfe to God alone. O how happy a grace is the diſgraces of nature or accident, & what would we not have given, when we come into another life for thoſe meanes & occaſions which ſeparated us from all created beings to unite us to the creatour. O how manie ſoules now lye groaning & ſighing in the bottom of hell, becauſe they enjoyed in this life bodies well made & of a healthfull conſtitution; Oh that you could but hear them curſe the time wherein they enjoyed what they & the world with them have eſteemed before the greateſt bleſſings beutie, & a good naturall grace & comportment; & how many ſoules have bin

bin ſaved becauſe they diſpleaſed creatures, & united themſelves to the creatour : or becauſe they had an infirme bodie & ſubject to diſtempers & diſeaſes they did not engage themſelves in the vaine pleaſures & ſatisfactions of the world. God, ſaith St. Catherine of Genua, makes a Purgatory in this world of the bodies of thoſe that are ſick & diſtempered learne that this is a grace to great, that it alone is ſufficient to bring us to the top of an high perfection, as we may find by the lives of manie Sts whoſe whole courſe was nothing but a continual ſickneſſe. O how th ſe people that are people of ſufferances how do they draw downe a thonſand benedictions of h aven upon thoſe communities wh rin th y lead th ir miſerable & happy lives & they do

incomparablie more good, then thoſe that have ſo many habitudes, ſo many natural perfections, ſo many intriques, ſo many ingenious inventions, that they are commonlie lookt upon as the upholders of their Communities. O my God, how your divine eyes looke upon things in another manner then the eyes of mortals, & thoſe wiſe ſages that looke upon all things with the eyes of an humane policie, for communities are never better both for temporals & ſpirituals, but then when they are filled with thoſe that are truly crucified with their Saviour upon the croſſe, Thoroughlie underſtand this truth you that are ſuperiours, & call to mind that your houſes can never be better ſupported then by the ſtrength of the Croſſe, & thinke upon this you that

that are ſubjects, that if your croſſes are great, you are ſo much the happy before God, & obſervant of your ſuperiours.

We often times complaine of what we ought rather a thouſand times to be glad & excedinglie rejoice & when we eſteem our ſelves the moſt miſerable, itis then we are the moſt happie, this truth is clearlie evident to thoſe that are enlightned by the true doctrine of a lively faith upon the ſubject of the dereliction of creatures & eſpecially of thoſe that are our friends & acquaintances. It is true that this forſaking & being left by ones friends & neareſt relations is one of the moſt ſenſible croſſes & that which touches everie one the moſt of all the reſt. The B. Henry de Suſo having bin accuſed of an in-

famous crime, went to receave ſome comfort from his friends & allies, but they would not ſo much as looke upon him, (and this is the common courſe of the world we do not willingly looke upon any one that is humbled) now this holy perſon did avouch that this was verie ſenſible & grievous unto him, but the prophet ſpeaking in the perſon of our ſaviour doth he not plainely obſerve that this dereliction of his friends was an affliction ſo hard & ſo troubleſome that it cauſſed in him an extraordinary ſorrow. The ſpirit of love ſaith the hiſtorie of St. Catherine of Genua, tooke away all her friends & ſpirituall acquaintances of whome she was wont to receave much comfort & alleviation in her diſtreſſes & anguishes, & she remained alto-

altogether abandonned within her ſelf, deprived alſo of any comfort from her Confeſſor, it was becauſe God did intend to make her a creature trulie divine. St. Paul lived no more in himſelf, it was JESUS that was onely in him & with him in all his functions but he was elevated to ſo glorious an eſtate by moſt extreme deprivations. O my God, how the conduct of the divine providence is wholly admirable, the great Apoſtle finds him ſelfe forſaken by his dear Galatians, becauſe he too freely told them the truth & found himſelf rejected & ſcorned by thoſe very people which he himſelf tells us did eſteem him once an angell of God nay as JESUS-CHRIST himſelf, & to ſpeake in his owne langnage they were ready to bereave themſelves of whatis

moſt pretious & dear to all their ſight if they had thought it had any wayes conduced to his ſatisfaction, doth not he declare unto us that he was forſaken by all the world when at the ſame time, he tells us, that God did moſt of all aſſiſt him, ſo true it is that God is moſt of all where creatures are the leaſt. But is there any thing like to the holie humanitie of the adorable JESUS who was hypoſtatically united to the divine word it ſelf; in ſuch a ſort that it was trulie ſaid JESUS is God; & yet O wonder of wonders it is certain that the abandonings he ſuffered were incomparable. He is betrayed by one of his diſciples; the cheiſe & firſt of his Apoſtles did denye him, all left him: the 'angells gave him over to the crueltie of his enemies; he

he is parted from his beloved mō-ther, leaving her at the foote of the croſſe, the holie Ghoſt conducts him to be ſacrificed as the Apoſtles teaches us, the eternal father leaves him & at laſt he leaves & forſakes himſelfe, in ſo great a degree, that his ſubjects, his creatures, heaven & earth & as an excellent author doth very well remarke his father, his mother, & the holie Ghoſt, & JESUS himſelf make up but one bodie, to afflict & torment JESUS, theſe truths if they were well penetrated would rather cauſe in our minds a deſire of being thus left & forſaken, then a fear of ſuffering it, let the whole frame of nature frett as much as it pleaſes, let she ſoule of man reaſon as much as it will, this ſpectacle of a God made man thus left &

deserted, leaves us incredible loves for all possible abandons of all sort of creatures.

CHAPTER X.

Of the losse of honour, and persecutions of the world.

ALl that we can do by our spirituall exercises is nothing if it doth not arrive to the perfect contempt of all that is honourable, for he will not reach to the perfect union of a crucified saviour, because it is this that he hath alwayes embraced & cherished most of all things in this world, & it was the estate in which he choase to leave it, & what will then become of the wise of the world for so I may call even those spiritual persons, who are

are of opinion that it is neceſſarie to do good to have credit, & to be in honour of the world, the great St. Tereſe lookes upon this maxime as an inſupportable miſtake, are we more wiſe & knowing then the eternal wiſedome to find out more convenient wayes to do good, then thoſe he himſelf hath practiſed & found out, O my ſoule let us fix our eyes upon this example & never remove them from it. Let us but conſider that he had ſo great an horrour for the good opinion of the world, that at his birth he apeared in a poore miſerable ſtable in the midſt of wo vile animals upon a throne of ſtraw, and a little after he ſhamefully flyes before thoſe that perſecute him to take away his life, he paſſes his enfancie in a ſtrange countrie in a great &

unheard of miſerie; enfine he remains at laſt shut up in the shop of a poore Carpenter untill the age of thirtie yeares & when he apeared for the eſpace of three yeares & more it was but to be the more loaded with confuſions & charged with all ſorts of diſgraces, if his ſermons are made much of he will yet for all that find others that shall denye him & thinke he is a foole & a madman.

In the meane time the people divide themſelves into ſeverall parts ſomeſaying that he was a good man & others on the contrarie thought he was a deceiver a hypocrite, by others he is accuſed of thoſe crimes whichare committed againſt God againſt men, & againſt himſelf, he is accuſed of thoſe moſt horrid & unheard of miſdemeanours, as of treaſon againſt both humain & di-

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vine majeſtie, of affectation of the divinitie, & uſurpation of the monarchie of the world; they cry out that he is a ſeducer of the people a diſturber of the publicque peace, that he is a winebibber & that he hath a ſecret alliance with the devils, & that he himſelf is poſſeſſed. He is conducted to the tribunal of the Eccleſiaſtique, & there is ſome appearance that the cheife Prieſt should be favourable to his innocence, & that the doctors should not let themſelves be ſurpriſed, but alas it is theſe that condemne him with the greateſt paſſion & the high Prieſt renting his garment ſufficiently showed the averſion he had imprinted in his minde. He is earried before the governour of the Province, before king herod & before all is condemned, & what in-

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famie greater then this, for what would the world not say, that surely it must needs be as they had imagined, 'becauſe he was condemned by the cheife Prieſt by kings, & Princes & the reſt of the judges of their nation, he is found to be faultie in all the tribunals both Eccleſiaſtique & ſeculier, & that by undeniable proofes of witneſſes & authentick teſtimonies & now we ſee that all the ſanctitie that did apear in him was nothing elſe but hypocriſie, & his miracles nothing but illuſion; they ſaid very well that he was a deceiver & a cheate, & it is not onely the people that are againſt him, but one of his owne diſciples delivered him up to our high Prieſts & gouvernours which is a ſigne that he knew more then was good, & more then the

reſt

reſt of the world knew, & he likewiſe that ſeemed to be the moſt zealous of all found his life & converſation ſo diſgracefully abominable, that he himſelf was afraid to acknowledge him in the preſence of apoore ſerving maid, & chooſe rather to forſweare he knew him, then to confeſſe that he was one of his followers, all the reſt did leave & abandon him, which was an evident demonſtration of the truth of all that hath bin ſaid againſt him & after all he muſt needs be a ſtrange fellow, ſince they preferred theives & robbers before him, & that thoſe that ſollicite againſt him are a ſort of people that fear God for they continually exerciſe workes of mercy & charitie demanding the deliverie of a poore priſoner & were ſo religious that they would not de-

defile themselves by entring into Pilates hall. Besides all this they added farther that God who is alwayes the Protectour of the just & innocent, did abandon & leave him & would not vouchsafe to hear him when he cryed out unto him & called upon him; at last there is no place for to doubt of the malice of his crimes since to finish all he died upon the crosse which is a declared curse & a knowne malediction, not onely by the common opinion of the vulgar but by the authoritie of the divine word itself. Here o humaine prudence, you may see the conduit of a Deified God is it possible, cryes out, that great St. Teresia, that I should desire my God, that anie bodie should have a good opinion of me, since they have said so much evill

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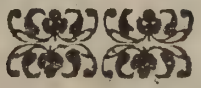
of you & it was for this reaſon that the Apoſtle proteſts that the world was crucified to him & he to the world, as much as if he should ſay that the world & its honours & pleaſures was unto him in the ſame horrour & diſlike, as one that is hanged upon a gibbet is to a Paſſenger that walkes by, & that likewiſe on the contrarie he was a horrour & contempt to the world, ſeing he cherished ſo much, what that did as much abhorr, diſgraces & contempt, & therefore he tells us that the world looked upon him as a foole or a madman.



CHAP.

CHAPTER XI.

Of Perſecutions both of the world, & of the good.

IT is an aſſured truth becauſe we have receaved it from the mouth of truth it ſelf, that all thoſe that will piouſlie live in JESUS-CHRIST ſhall ſuffer perſecution, the ſervant is not above his maiſter, if the world hath cruellie perſecuted the ſouveraigne & lord of all things, it will not ſpare his diſciples, but how ſhall not the world make war againſt its enemies, when it is ſo rigorous to its friends & familiars, & therefore it is an oracle of the holie Ghoſt, that he that diſpoſes himſelf to ſerve God diſpoſes himſelf to undergoe ſeverall temptations & traills.

trialls. It is the cheifeſt grace & favour of the greateſt friends of our ſaviour alwayes to ſuffer inconveniences from the world, if one ſeparates himſelf from companie the more ſeriouſlie to applie himſelfe to the buſineſſe of his ſalvation, then preſentlie it muſt needs be out of a bad humour. If one is ſerious in converſation they will preſentlie ſay that it is a frightfull devotion, & that this way of proceding ſpoiles all the ſervice of God. If one is pleaſant & of a good & cheerfull humour, then preſentlie he muſt needs be a ſcoffer & will tell us that devotes can be mery as well as others. If by chance their happens ſon e inconuemence in the loſſe of goods or in the management of affaires, they preſentlie lay the blame upon devotion, & complain

that

that they do not take that care & diligence that is requisite of their businesse, although this is false & that it is certain that they do al they can. If some persons have an ill disposition, & fall very frequentlie into faults they presentlie blame holie devotion as though it could never faile in fine the whole life of those that serve God is put upon the examen, without ever the least thinking or troubling themselves with the injustice they committ in taking upon them the judgements of God, & the sin they themselves are guiltie of by so easilie condemning another.

But we must observe that there are some persons that are putt to the prove so strongelie, that it seems they live for nothing else but to be a marke of contradiction & that

that of reproaches, calumnies, disgraces, jeares, & a thousand offensive discourses is the most common, if one falls into a true & reall fault, they will say that it is to render God great honour & glorie to make it publicque, & if it be a fault that is not so considerable, they are ingenious enough to find out wayes to make it passe for one of great importane, & sometimes these light misdemeanours give occasion of great persecution. It is reported in the life of that holie person F. de la Croix, that after all the informations that were made of his life the articles given against him if they had bin proved true would have bin no more then venial sins at the most, & yet what stirs, what tempest did not these informations make about the world. If they can-

cannot denie the vertues that are evidentlie seen in their lives, they presentlie condemne them of hypocrisie & illusion: if one speakes simply & plainely concerning some mercies that the divine bountie hath bestowed upon us, they then cry out of the want of humilitie, & if one keepe silence then they are blamed as though they were culpable & that one then is obliged to defend one selfe & that the honour of God doth exact it; if one speake they presently saies that the saints alwayes held their toungues. You will say that the minds of all people are filled with no thing else but with a thousand contradictions & oppositions against these persons. All is well in others but in these nothing but malice, nothing but wickednesse. If one

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can but obſerve the leaſt naturall imperfection in which moſt commolie there is no ſin at all preſentlie it muſt be I know not what vice, I know not what crime, & this not onely from ſeculiers but alſo from thoſe that are moſt ſpirituall, there cannot a calomnie be found which shall not be caſt upon this poore creature & that alſo by the falſe reports of thoſe that thinke they do wel in accuſing of her, and she that before was in honour, in eſteeme & the creditt of the moſt perfect & virtuous, preſentlie becomes the contrarie deſpiſed, laughed att, & abandoned by all creatures, & that which is theworſt of all it ſeems that heaven it ſelf combines to afflict this perſon, I could bring a moſt illuſtrious example of this truth, but shall

shall reserve it un till the next chapter, & shall onely make use of one sufficiently knowne, & that is of that great Servant of God P. Baltazar Alvarez confessor to the glorious Saint Teresia of whome she knew by revelation that there was none so much advanced in perfection, & yet how did he suffer from all sorts of creatures & that even from some of his owne he was accused of a most notorious fault in a generall congregation of his societie, & charged with the faults of his schollars because they did not speake as they should have done concerning prayer. And this is one of the injustices of men to attribute to Directours the defaults of their Schollars, & St. Terese assures us that he had not a little to suffer for her sake

from the judgements which the world made of her, & layd all upon him. And thus much may be said for those that suffer by those that are of the world & of a contrarie opinion to them, & that either out of jeallousie, envie, or revenge, but that which is worst of all is when they are persecuted by those of a good life & of a right intention now amongst these most of them thinke they do God almightie good service, he permitting them to find out reasonable foundation & grounds to do it. The R. F. Ludovicus de Pont in the life of P. Alvarez doth make mention of the glorious St. Joseph who did suspect (his spouse of a crime) without the least fault on her part because he saw some exteriour signes of it, & could not com-

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prehend the conception of the eter nal word without the natural meanes, by the helpe of the holie Ghoſt. It is true that the nũber of theſe perſons is very rare, becauſe the corruption of nature, ſelf love, ſecret looking after our owne intereſts, which is as commonlie hidden as it is almoſt alwayes really found in moſt of our affaires, & therefore corrupted nature moſt commonlie mingles it ſelf with the ſincereſt intentions, whither it be, becauſe we take buſineſſes with to much heate or push them on with to much forwardneſſe, or are carried on with to great a zeale & eagerneſſe in our affaires & ſo endeavour to arrive to the end of our buſineſſe with to great an empreſſment whither or no it be becauſe we ſuffer our ſelves to be overtaken to

ſoon beleiving too eaſilie the reports we hear, faſtning the mind, filling the memorie with the faults that are objected, without taking leaſure to thinke of the reaſons on the contrarie; or becauſe we give to much way & ſcope to the working of our ſpirituall enemie, who is alwayes ſeeking whome he may devoure, & oftentimes in theſe occaſions makes himſelf maſter of the imagination by aggrandiſing the ſpecies, moving & agitating the paſſions in ſuch a fashion that they are no more capable of receiving the impreſſions of the truth, becauſe they are not capable to underſtand when it is never ſo much told them, & we have agreat example of this in the perſon of P. Jean de la Croix, who was ſufficien the exerciſed in that na-

nature by one of his owne order, who never left off vexing & troubling the Servant of God untill his verie laſt moment of his life ſo far that he was troubled when any one went but near him to viſit & ſee him; & the hiſtorie of his life doth teach us that the imagination of this perſecutour of his was ſo ſtrangely poſſeſſed by the Enemie, that he made all that was ſaid in the behalfe of the Saint to ſeem improbable by perverting it into a bad conſtruction, & by that meanes alwayes kept him in coler & anger againſt the Saint, now all theſe perſons notwithſtanding all their good intentions, were nevertheleſſe very faultie & blameworthy, & after they have ſerved the ends of God in purifying & perſecuting his Saints they are chaſtiſed here in this world

& in the next too in Purgatory by very great paines as the hiſtories & lives of the Saints do teſtifie in many places: it is true theſe perſons would not lett themſelves be carried on by a bad opinion, if they knew it, yet it is their fault to let themſelves be deceived. Infine it is a greivious matter to be the inſtrument of the enemie to punish & trouble the Saints of God, with never ſo many good intentions that they have, becauſe the enemie makes uſe of them to bring about his deſigns.

God almightie who is nothing elſe but goodneſſe hath alwayes his glorie for his end in the exerciſe of his ſervants, & the ſanctification of their ſoules, & he is reſolved to eſtablish his kingdome in an admirable way through tribulations, per-

perſecutions & travailes, which they ſuffer, in ſuch ſort that they accomplish his greateſt deſigns by the wayes of the croſſe, wayes that are wholly hid to the prudence of the world who cannot perſuade themſelves, that humiliations & annihilations are the moſt advantageous meanes to do good for what apearance is there that a man in his apoſtolicall functions should go through better then with honour & praiſe; doth not all the world thinke it fitt & neceſſary that there should be ſome reputation, ſome eſteem, ſome amitie & friend ship of creatures in the caſe, & yet if wee looke upon the adorable JESUS, the holie apoſtles which have converted the whole world, the greateſt Saints which God hath made uſe of & which have accom-

plished the greateſt deſignes of his divine providence, & it is for this reaſon that he did permitt that they ware not onely exerciſed by thoſe that ware bad, but even by thoſe that ware the moſt Innocent, it would be but a little mater to ſuffer from thoſe perſons whoſe teſtimonie doth not make that livelie impreſſion upon their ſpirits that it should doe, or ought to doe, but it is ſome thing to endure & ſuffer from thoſe that are of a good eſteem & a righteous life whoſe judgements & opinions cannot eaſilie be rejected, and ſuch were thoſe that did perſecute the great St. Teresia, whoſe authoritie was ſo great, & virtue ſo conſiderable, that it was enough to offend them not to beleive, & this is what the Bishop ſpeakes that writes her life,

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ſo that the great St. Peter de Alcantara very well obſerves, that one of the greateſt troubles that she ever ſuffered was the perſecution of thoſe that had a good intion, & were juſt, & good themſelves: the Stinges of Bees, ſaid our divine Saviour upon this ſubject to a devout ſoule, are far more ſmarting & tormentuous then thoſe of other flyes. But the enemie hath other ends in all this for he by theſe means intends to hinder a thouſand goods which otherwayes would have bin procured by theſe ſervants of his if they had not bin hindred by theſe malicious interpretations & criengs out againſt them, or at leaſt rendring their conduct ſuſpicious & doubtfull to the end, one should not follow their advice & all that is to be done

in this caſe is that perſons of honour & honeſtie should take heed not to ſecond the deſigns of the infernal enemie, & that they should learne this one thing that although we never thinke on it we often give place to theſe enterpriſes, & that with verie good intentions, of which they are not wanting to make uſe according to their need.

CHAPTER XII.

The perfect Crosse in the Persons of the B. Henrie de Suso, & the glorious St. Teresia Reformatrix of the Carmes.

THe first of these is the B. Henry de Suso, he began his crosse first by a perfect mortification of his sences which to speake the truth was very admirable & worthy all of consideration, & especiallie that which concerned the mortification of his sence of feeling which was made by corporall pennances & afflictions; he commonlie wore the hair shirt & an iron chain & fastned to his undermost garment a hundred & fiftie very sharpe needles, he suffered himself to be eaten

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up by vermine, & to the end that he might no wayes helpe himself, he putt on gloves in the night full of ends of Iron exceeding sharpe and keene, & he did so much tear himself that he seemed to have bin torne in peices by the nailes of some wilde beast : he continued this martyrdome for the space of sixteen yeares : he wore upon his shoulders next his skin a little crosse stuck round with thirtie nailes very well filed & sharpned, which sometimes he beate into his flesh with his fist ; he wore this crosse eight yeares day & night & in the meane time he lay upon the bare ground having no other Pillow then a sack stuffed full of straw : all the winter long he never came near a fire, although almost starved with cold he was forced to say

Masse

Maſſe in that condition; not to make mention of many other pennances as diſciplins ſo cruell & long that the blood ran downe upon the wound, be proſtrated & kiſſed the ground a hundred times day & night, the little ſleep & that which he tooke in a very little ſtraight chair & other the like inventions which the ſacred love of his crucified redeemer, & the holie hatred and contempt of himſelf did ſuggeſt unto him. He made the ſame war to his taſte, he never eate but once a day, & abſtained from flesh, fish & eggs, he dranck wine onely once in the year, & that was at eaſter, he alwayes uſed bear or water & that in a certain meaſure very little for the quantitie that it did containe & never between meales ſo that ſometimes he was tor-

tormented which an incredible thirſt & drought, in ſo much that being not able to endure it, he was fortified by JESUS-CHRIST himſelf who apeared to him & showed, him the thirſt he ſuffered upon the croſſe. He was wont gredilie to feed upon aples & for that reaſon he abſtained two whole yeares together. He obſerved a moſt ſtrict ſilence, thirtie yeares paſſed in which he never ſo much as opened his mouth in ſilence time excepting once returning from the chapitre, & being in the barke with ſome other religious, & when he ought to ſpeake he turned his thought & imagination, towards St. Dominick & St. Bernard to beg of them the grace & priviledge to do it with all the perfection that was requiſite, he ſpoke but little & com-

commonlie examined very ſtrictly whatſoever came out of his mouth. He kept his eyes very exactly he judged not the leaſt ill of any perſon but interpretated all in good part, endeavoured to do ſervice to everie one, & had ſo great a compaſſion of thoſe that were afflicted, that he often times wept with them; He pardoned thoſe that had any wayes injured him, & was ready to do good for evill. It may be that moſt that read this life may thinke that they are alreadie arrived to a good degree of perfection, if they were come ſo far as this holy Perſon, but it is otherwiſe in the ſight of God, who likewiſe showed this ſaint in an extaſie that he was but a novice in the way of perfection, & commanded an angell to introduce him into the shoole of a perfect abnega-

negation, in which we despoile our selves of our selves to putt on the true cloathings of a crucified Saviour; by which meanes he clearly understood that he was not wholly resigned to affronts & injuries, that he was afraid to apear before those that had any thing against him, that he endeavoured to avoid all sort of confusion; that he found a certain kind of complacencie & delight to be praised, & sadnesse & discontent in being despised & contemned; & therefore God commanded him to leave of all his pennances & exteriour mortifications because his bodie could suffer no more, & change them into those that were far more troubles om showing him in a certain vision that all the mortifications that he had hither practised were very good, but that

that there was thoſe that were far greater to be borne. He ſaw an angel which would needs equippie him in the fashion of a Cavalier & man of armes ſaying that as yet he had fought like a freshwater but from hence forward he muſt begin to showe the exploit of a captain againſt the inſults of his owne proper love, that there yet remained more croſſes for him to ſuffer then there was ſtars in the firmament, which will ſeem little in the ſight of ſome, but very ſenſible to thoſe that endure them, & he reduced them to three heads firſt ſayes the angel you have as yet bin the tormentour of your ſelf, & you have tormented your ſelf when ever you pleaſed but for the future God almightie will put you into the hands of another, in the place

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of the approbation & applauſe of men which you enjoyed in the time of your exteriour croſſes & mortifications you shall now be deſpiſed, contemned, cutt in mamocks by the toungues of ſlanderers, & judged worthy to be trod under foot by all the world ſecondly as yet you have deſired to love to be beloved & eſteemed by all, endeavouring to entertain peace & quietneſſe with all, & reſenting whatſoever should happen to the contrarie, but for the future you shall encountre nothing but infidelitie, & loſſe of friends & neareſt relations, one shall forſake you & the other shall not looke upon you, & others on your account shall be involued in great miſeries & diſtreſſes. Thirdly becauſe

ſe as hitherto you have bin conſtantlie cherished & ſuſteined by heavenlie conſolations & comforts now you shall find the quite contrarie & from henceforward you shall be exerciſed in all ſorts of aridities, drineſſes & deſolations, & abandons both of men & angels. Our ſaviour let him underſtand another time, that then when one croſſe or affliction was come upon him, he ought not to caſt his eye upon the end & upon the time wherin it will be overpaſt & gone, but to ſubmitt himſelf to accept & undergoe another after that is ended & accomplished: Imitating in that a young Virgin, who walking among the roſes, & having gathered one is not contented but caſts her lookes upon another, & then upon another & ſo upon the whole

eroe of roſe trees & therefore he began to diſpoſe himſelf by a perfect ſolitude & retraict, not ſo much as going out of his Monaſterie, not ſo much as ſpeaking at the gate, shutting himſelf up after dinner alwayes in a chappel, without the leaſt recreation or entertainement with any creature & this for the eſpace of ten yeares together the ſtrife was very rude & hard becauſe he was ſett upon by thoughts & temptations againſt faith for the ſpace of nine whole yeares togeather, beſides this a moſt unuſuall ſadneſſe ſeaſed upon him, that he thought the weight of manie mountaines lay upon his diſtreſſed heart & that did laſt for the ſpace of eight yeares, the thoughts of diſpaire ſucceeded theſe, & an interiour ſuggeſtion which continually told him

him , that whatsoever he did he should never be saved of which he could not free himself for the space of ten yeares in all which time he looked upon himself as a poore miserable Creature condemned to the perpetuall emprisonment of hell fire. But his exteriour afflictions were no lesse violent, because God permitted that the world should assault him on all sides, he went to pray a little in a Church in which the night before they had committed a roberie, of which he was suspected by which stories & many others of the like nature he was so discredited, that most thought him worthy of being putt into prison, & to be cõdẽned to death In a certain Chaptre of his owne order, he was accused by two principall fathers to have composed certain bookes

that

that contained nothing in them but hereſie, in which time he was ſeized on by a moſt violent feaver, & a moſt unuſuall apoſtume which ſtruck him to the heart; on another time he was taken as an impoſtor, & accuſed by his owne companion to have endeavoured to poiſon all the fountaines thereabouts, & ſo have killed the inhabitants, & after all this God almightie did interiourlie ſignifie unto him that he had not yet ſuffered ſufficientlie, & that there was yet more then all this to be undergone, & that was this, that it was not ſufficient onely to ſuffer injuries but that he muſt hunt after them ſeeke them & when he hath once found them embrace them with joy & content, ſaluting with kindneſſe the authors of them endeavor

vor to ſweeten & mollifie the hearts of his perſecutors & thoſe that have the moſt grieviouſlie offended him, the occaſion he had to do this offered it ſelf preſentlie unto him, for he was very furiouſlie ſett upon by one of his Lay Brothers, & that not without verie many injurious & reproachfull words he endured it all very patientlie without the leaſt replying or opening his lips, & thinking that by this ſilence he had ſatisfied his obligation, but God told him interiourlie, that, that was not enough, that he muſt go on farther, which he did & went & fell downe at the feet of this ſelf ſame brother & askt pardon of him as though he had bin guiltie himſelf: on another time there was one that caſt all the reproaches imaginable upon him

all the ill language his paſſion of anger & hatred could invent & caſt forth, & he looked upon him with a ſmiling & ſerene countenance. He walked in the ſame fashion amidſt the thornes & briars of morti fication all the time of his life, which afterward ſeemed as ſweet & pleaſant as roſes, ſo that often times he did moſt familiarlie complaine to God almighty that he thought he had forgott him, becauſe for the ſpace of a month he had not ſuffered the leaſt affliction neither in his bodie, nor in his renowne & reputation. But God did not leave him verie long in this eaſe & repoſe which was given him to diſpoſe him to receave a greater affliction, to which he was fortified by an extraordinarie viſion, to wirt, he thought to have celebrated the Maſ-

Maſſe, but could find no other then that of the Martyrs which did begin with thoſe words *multæ tribulations juſtorum* many are the tribulations of the juſt. By which God did ſignifie unto him that he would have him martyred although it should be without anie effuſion of blood, & that he should be of that number, which was verified by his enduring the moſt infamous ſlander that a baſe woman could putt upon him. Theſe are the wayes through which the divine goodneſſe leads thoſe ſoules he intends to make his moſt familiar friends & moſt intimate acquaintance, they muſt neceſſarilie paſſe through the wayes of ſelf deniall both active & paſſive

The perfect example of a crucified life In the perſon of the Seraphicall Tereſia.

There are certain Croſſes are onely begun, there are other that are verie far advanced, & there are others that are perfect & very perfectly compleated, the latter are the moſt ſeldom found, either by the want of good uſage, or for the little correſpondance to the motions of grace & the deſigns of the divine providence by our little vigour & courage, & aboue all becauſe we do not know how to eſteem & value the gift of God but are ungratefull unto him, not applying our ſelves to thanke him, bleſſe & praiſe him, to love him for his favour & thinke our ſelves unworthy to receave it from his hands : & therefore I ſhall propoſe an example of one of the moſt perfect & accompliſhed in the life of the moſt glorious St. Tereſia, in which we

shall clearlie behold one of the moſt beutifulleſt croſſes, & one of the moſt perfecteſt thatour lord ever planted in the Church, to give fire to our icy hearts, & to animate us generouslie not to putt anie obſtacle to the divine grace, abandoning our ſelves wholly to its divine motions, to the end that it may accomplish in us the croſſes which it hath begun to produce by the ſpeciall favour & unheard of mercie of his divine providence.

The Paſſion or Croſſes of this Chriſtian Amazon are worthy to be writt in the leaves of whole volumes & are fitt ſubject & matter to fill them, & therefore we shall treat of them here in a little compendium. O my God what a ſpectacle dosh repreſent it ſelf to our

eyes; My ſoule it is a little ſight we have of this croſſe, & yet alas, that nothing, doth diſcover unto us one of the moſt beutifulleſt & moſt rich croſſes which hath ever apeared in the ages of the world.

We have ſaid that we will ſpeake but a word of them, & in that word then we shall ſee both heaven earth, hell, God, Angells, Saints, good & bad & the infernal ſpirits themſelves conſpire all unanimouſlie together, although with different intentions to build up this croſſe, there was never any worke ſett about with a more knowing & more experienced multitude of workemen? The matter of which this Croſſe was made including in it the bodie and all its parties all his exteriour ſences, the ſoule & all its powers, whatſoever belongs to the

naturall, temporall & morall good whatsoever had relation to the supernaturall and spiritual, can one imagine a larger & more rich matter of a Crosse then this? If all sorts of paines according to the saying of this Saint, be but as so many pretious jewels, can we find any more splendid & glorious then these of her Crowne & martyrdome? But my soule do you not see this strong & couragious woman, whose price is not to be found altough we should search to the ends of the world, workes with her owne hands to make her owne Crosse; and this is that which will make her perfect, & God almightie requires of us that with all the rest of his creatures & even with his divine hand we should likewise sett our owne to the labouring & perfec-

ting our Crosses, otherwayes the worke will never go forward. The bodie of this Saint was a perfect crosse which we may learne from her owne mouthe, for she assures us that she was full of paines & aches from head to foot & this surely was sufficient enough to compleat her crosse by their multitude & number, if they had bin never so light & indiscerrible, but she declares that they were so sharpe & exceedingly dolorous, that they did not suffer her to rest or take the least repose even in the night which is designed for that intēt she was so burnt & dried up, that her nerves began to shrincke up & be contracted, she thought that all her bones were displaced, which oftentimes caused her so great paine & distresse that it putt her out of

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her ſelf. She was ſeveral times thought to have bin dead, & putt in a condition to be buried the wax lights burning about her bodie, ſo that her eyes were shutt cloſe with the wax that fell upon them. On othertimes she was like a perſon that was ſtrangled; but it may be theſe endured but for ſome little ſpace of time, but she tells us that she was three yeares in a moſt miſerable condition & for the ſpace of twentie yeares together had continuall vomitings. She ſayes in the ſixth chapter of the interiour caſtel, ſpeaking of her ſelf she knew a perſon that could not ſay that she ever paſſed one day without ſuffering ſome paine or other, & that she found of all ſorts of trouble. Furthermore you muſt know that this was not onely a

mere imagination which oftentimes doth flatter it ſelf in its paines & torments & encreaſe them by often thinking & to much tenderlie reflecting on them for the phyſicians that had a perfect knowledge of her diſtempers did affirme that she endured the moſt terrible paines that could have bin undergone in this life and after all this the incomparable Saint, faithfull & true in all that she ſaid, & far enough off from any ſecret complacencie & ſelf love, who had a courage that ſurpaſſed her ſex, aſſures us that God alone doth know the evils & paines that she ſuffered in her bodie. It is then moſt certain that her virginal bodie was a pure Croſſe; a croſſe whoſe price and greatneſſe could not be knowne be-

becauſe as she her ſelf declares, there was none but God him ſelf that knew her paines & troubles.

If the ſaint was a Croſſe in her bodie, she was more perfectlie in her ſoule, the ſoule notſo much ſurpaſſing the bodie in excellencie as theſe interiour & ſpirituall croſſes ſurpaſſe the exteriour & corporeall. And having bin conducted by the holie Ghoſt it ſelf into this interiour deſert, she paſſed in it a good part of her liſe without receaving the leaſt drop of that heavenlie dew which was wont to flow downe from time to time upon the hearts & affections of others, but for her there was nothing but drineſſe & barreneſſe & they were unto her as the mountaines of Gelboe where there was neither raine nor dew: she found

in her ſoule a profound ſadneſſe & did not know which way to turne her ſelf in the midſt of all thoſe exteriour troubles. She receaved nothing but blowes & threats from heaven, & at the ſame time the ſearth tormented her on everie ſide with unuſuall ſorrowes; she was altogether crucified in her bodie, she was altogether crucified in her ſpirit & minde, & if you aske me what theſe croſſes are, the Saint her ſelf will anſwer you in the ſelf ſame hiſtorie of her life, that there was none but God alone that knew her exteriour evils, as we have alreadie obſerved, & far more great is the reaſon that none but he should know theſe interiour, & ſo she profeſſeth in the ſixth ſtation of the interiour caſtel that they were anguishes that none can name. And

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if by chance you preſſe ſtill to know what they are she that was ſo underſtãding in her owne affairs can tell you & aſſure you in the ſelf ſame place that they were paines which she could not tell how to compare to any thing in this world but onely to the torments of the next world hell it ſelf: Alas this is to ſay much in few words, & yet we may imagine that this may be ſo when with all this she declares that none can name them.

But you it may be will tell me & ſay that thoſe manie troubles she ſuffered were aſſuaged & recompenſed by thoſe extraordinarie graces & favours she received, ſometimes the apparition of our B. Saviour, of his holie mother, of the Saints & angells. It is true that this was ſufficient, but in theſe moſt hor-

horrible troubles she had no power so much as to reflect upon these extraordinarie favours. And what did this incomparable Saint do in the midst of all these paines & troubles, if she lookt for helpe God, as she tells us, in the 3. Chapter of her life did not permitt that she should find any a strange Crosse, where torments according to this Saint are intolerable, & with this extremitie of paines they leave the soule without anie hopes of the least helpe & succour. If one would enter into ones self to find out some remedie one presentlie finds their eyes shutt (it is the saint that tells us so) they have not power to thinke upon the least good thing, & the desire of the least virtuous action. The faith is then quite as it were dead, & all the rest of the

the virtues, they thinke they do not love God, it ſeems to them as though they never had the leaſt remembrance of him, the underſtanding is ſometimes ſo darkned, that one is as without the light of reaſon, there is nothing to be found in the ſoule but that which contrarie unto it, if one would applie themſelves to prayer it is but to augment the troubles, & redonble ther peines. The Saint did endeavour to performe exteriour workes ef devotion & other exerciſes of pietie, & she tells us that that ſerved to little pur poſe. If she retired her ſelf into ſolitude that tormented her, if she converſed with anie that was worſe, converſation for that preſent is inſupportable, it ſeems to them that they could finde their hearts to devoure all that comes

comes near them. If she applied her self to reading she reaped no profitt, no comfort by it, when she spoke to her Confessors to lay open her condition unto them, they often cryed out and chid her, what resolution soever they tooke to the contrarie; in manie occasions all that they could say to comfort her did her not the least good or made the least impression upon her, although she was never so subject & obedient to their orders & commands, it seemed to her that she did not make them well understand her condition & that she did not well explain her self & that she did greivouslie deceive them, & although it was certainely true that God yet remained in the bottome of her soule yet she did not perceive it, for she thought

alwayes that she was reprobated by God himself & cast away & totallie rejected. And towards the greatest feasts her torments began to be augmented & encreased, she was deprived of all sort of comfort both from heaven & earth, she was insensible to good like unto a beast, she was crucified in bodie in soule, in her self by her thoughts, by her memorie by her imagination by her prayer by her virtue by her good workes, by her reading, by her solitude, by her conversation, by all creatures: all created beings were unto her as unto the damned in hell as to what regarded the peine & trouble. Infine she was crucified by the creatour of all things himself. All this is taken out of the thirtieth chapter of her life written by her owne hande, & in the 6. Chap-

Chapter of the interiour caſtell After all this we muſt underſtand that the contradictions of men muſt conduce to the perfection of this Croſſe, the nobilitie, the Magiſtrates did reſiſt her, the officers of the King, the Gouvernour of the cittie where she at laſt eſtablished her firſt monaſterie did powerfull acts againſt her. In many aſſemblies of the towne they concluded the utter ruine of her moſt holie & ſaintlike deſignes, & what is yet more troubleſome then all this the whole commonaltie who have uſually no other motive then their owne capricious obſtinacie to guide them by & who ordinarilie carrie themſelves on to all ſort of exceſſe mutined againſt the ſaint crying out againſt her & giving her a thouſand injurious words & would

would have needs forced open the gate of her monaſtery & the governour himſelf threatned to breake it open & take out foure poore orphelines who were the firſt & moſt worthy ſubjects of the reformation of the Carmelites. This is not all but she ſuffered from the Clergy, from religious, from Prelates, her owne ſiſters, her ſuperiours her Generall, Her friends, Her Confeſſors. She ſuffered very much from the Princes of the world, but much more from the Princes & Prelates of the Church, with all her modeſtie she yet writes moſt freelie, ſpeaking of one of thoſe Prelates, that she thought God almigtie had ſtirred him on purpoſe to exerciſe her patience and humilitie. Her Generall which at firſt loved her extremelie, & who once had

had told her that he would make her as many foundations as she had haires on her head, was presentlie altered & changed, & gave her a Cõvent for a prison, forbidding her severely never to meddle with any thing hereafter. The religious where she dwelt cry out against her, because the had affronted them, to endeavour to begin a reforme amongst them. All her friends did not a little contribute to perfect her Crosse some interpreting her actions in a certain sort which was no wayes advantageous to her, some thought that she wanted humilitie, others alwayes found something or other to say against her conduict, others accused her of headinesse because she did not follow their advice & councell. The history of the Order doth

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relate, that all her greateſt friends did aſſemble together & once tooke a reſolution to exorzice her as though she were poſſeſſed After she had bin a long time together in diſputes in noiſes, in troubles & proceſſes about the eſtablishment of her firſt Monaſterie, the Governour and towne promiſed to acquieſſe, & certified her that they were content, ſo that the monaſterie might be rented. Her friends after they had conſidered of it, thought that she ought in all reaſon to give that ſatisfaction to the Governour & to the towne & that it was no wayes convenient to continue the trouble, & to endanger the foundation of a houſe of ſo geeat conſequence, for a thing that did not any wayes deſtroy the perfection of that obſervance which she

she did intend & had a deſigne to eſtablish; and to ſtrengthen this they propoſe to her to conſult with Doctors & learned men, & they were all of the ſelf ſame advice with her aforeſaid friends, repreſent to your minde the extremitie to which this great perſonage was by theſe proceedings brought unto, she could not reſolve of her ſelf to take rents but it was a thought that was wholly oppoſite to the opinion of the doctors & all her friends in the meane time whileſt she was in theſe thoughts, she was forſt to paſſe for a ſtubborne & headie perſon, & that she did do all things upon her owne head & followed her owne wayes without anie reaſon at all, & therefore it was a great & evident ſigne that she was deceived & in the wrong bias it is true she had

had the advice & councell of the great St. Peter of Alcantara, & ſo this ſeraphicall ſoule did not follow onely her proper light & knowledge but this ſerved her to little purpoſe for her defence, ſince the doctours & her friends were off a contrary advice. See then how our Saint behaves her ſelf in the midſt of all theſe contradictions ſo terrible from all ſorts of perſons, & that which is moſt trouble ſome of all in the perſecutions of thoſe that were the moſt holieſt, let us ſee what she ſuffered in theſe oppoſitions. If to be ſpoken ill of is one of the greateſt perſecutions we can ſuffer we muſt then ſay that hers was one of the greateſt, becauſe they did not onely ſpeake ill of her but all ſort of evill of her. Hearken what the pious Bishop of Taraſſon wri-

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tes in her life the things that were layd to her charge, & that by thoſe of her companie for ſo many in nũber that one could not find any infamous action of which we may ſmut the reputation of the moſt vile & baſeſt creature, of which this ſaint was not aſperſed withall, & injuriouſlie diſgraced & abuſed, & that even in that which concerned her puritie & honeſtie to ſo high a degree that whatſoever could have bin ſaid to reproach thoſe that were the moſt of all given over to their vitious inclinations, & void of all fear of God was laid upon her God himſelf permitted, (once as she tooke a journey that a noble Perſon beleived the had robed her of ſomewhat of value, & for that reaſon she ſtrucke her with many blowes upon the head wher the

the ſuffered unheard of paines and to render all theſe notorious accuſations the more publick, they compoſed many memorialls, publique libells, her reputation was ſo far loſt not onelie in the ſecrett corners of the towne, but alſo in the publique ſtreets in the Pulpits that in her owne preſence in a famous aſſemble in the cittie of Medine, a Religious man who was in great eſteeme ſpoke extremely ill of her & called her a creature filled with the ſpirit of lying who had made a great noiſe throughout all ſpain. In the foundation of Toledo her neighbours of the ſelf ſame ſex threw thouſands of injuries upon her & ſometimes they came to the verie grate to load her with reproaches & injurious language, & what did the Saint do in all theſe

occurrences, amidſt all theſe cruell ſtorms & tempeſts: If she ſpoke with freedome, they preſentlie cry out that she is proude, & that all her virtue is nothing elſe but imagination, becauſe she wants the cheifeſt of all the virtues which is humilitie. If she anſwers to what is queſtioned her about her eſtate, then preſentlie she goes about to make her ſelfa kind of a ſpirituall miſtreſſe to teach others. When she ſaid any thing unawares, & without anie the leaſt reflexion, then they preſentlie drew a thouſand conſequences from it. One cannot tell or number up the diſcourſes, the jearings the extravagances that was vented againſt her when she did propoſe the reforme of her order. Her general forbiding her to meddle anie more in

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that buſineſſe she could by no meanes obey him, becauſe ſais she I ſaw clearelie that I ought not to deſiſt from ſeconding the worke wherein our lord is ſerved & on the other ſide she aſſures us that it was a certain kind of death to go againſt the will of her Superiour. But what an humiliation was it for this generous ſoule, for what could one ſay of her virtue, when one was certain that, she wanted obedience. But God by his extraordinarie light clearlie convinced her & the reſt of the world that he had a minde to showe the power of his divine providence & how contrarie his wayes were to thoſe of men & Angells, who from the high aboade of his divine Majeſtie caſts his eyes with pleaſure upon thoſe perſons that are in the mea-

neſt condition to draw them out of the duſt of their povertie & gives them a place with the Princes of the People. This is the way the almightie triumphs over the councells of the wiſe & all the politicks of the moſt adviſed of the world, carraying on things to the end by thoſe meanes which ſeem according to humane prudence rather quite contrarie. His greateſt miracles of providence & wiledome are founded in nothing, & his moſt magnificent edifices are lifted up from thoſe ruines that shake under them, & the living ſtones that compoſe them, are thoſe which the world caſts away as dirt & mire, thinking them unprofitable & of no valew. All ages showe us this conduct of an Omnipotent Governour, who delights ſometi-

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to show the magnificence of his power but not authorize any disorder.

CHAPTER XIII.

How we ought to bear our Crosses.

AFter we have spoken of so manie different sorts of Crosses, there is nothing remaines but to take up our owne amongst so great diversitie & manage that as we are able, & how clearelie doth our divine Maister teach us this lesson when he plainelie tells us, if any one will be my disciple let him take up his Crosse & follow me, for he doth not say that he should take up a Crosse, but that he should take up his owne Crosse, it is a truth that is most certain that everie one then, must take up his owne Crosse & follow his lord & Master that is gone before him to give him an

example, let us ſay then to begin that to carrie our croſſes as we ought we muſt take heed of three inconveniences. Not to procure it aſmuch as we can by our owne faults, or by our Imagination making to our ſelves certain ſtates & conditions of paines & torments & becauſe we have read them, or heard of them, or becauſe we have to much thought on them, but having committed the faults, have a ſorrow for them, but do not diſquiet & trouble your ſelf & for the imagination do endeavour ſweetelie to find ſome remedie by diverting it from its application, acting according to the advice that ſpirituall perſons & thoſe that have had experience gives you. After that keep your ſelf in repoſe and alwayes thinke with your ſelf that the

the paines you ſuffer as they are the effects of your imagination, & the ſins you have committed formerlie they are now no more voluntarie, but are croſſes which God would have you beare. Do not then much diſcourage your ſelf God that would not have the cauſe wisht the effect, endure them with peace, with ſweetneſſe & tranquilitie of minde.

The ſecond thing we ought to do is not to ſpend time in deſiring other croſſes then our owne, you will ſee ſome perſons that do nothing elſe but conſider the croſſes & afflictions of others, & imagining that they would be more proper & convenient for them: but all this is nothing elſe but preſumption & pride mingled with ſelflove which alwayes ſeekes its owne ad-

vancement, its owne eaſe & quiet. Do we thinke we are wiſer then the eternal wiſedome it ſelfe, & know better the croſſes which are proper for us then God himſelf, if it were left to our choiſe we should make them either to big, or to long or to short', to heavie or too lighte it belongs onely to JESUS alone to make them juſt & equal: hold for certain that which you have alreadie, whatſoever your ſences, your thoughts may ſuggeſt the contrarie, is that which is fitteſt for you. Be contented with it, & endeavour to make the beſt uſe of it you can. The ſpirituall enemie would perſuade you to change it, for fear you should make good of it, he makes you thinke of others, to hinder you from making uſe of that which you have alreadie.

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The third thing we must do is to fly a certain subtilitie of self love which doth suggest unto us that it is but reasonable that we should carrie our Crosse but they thinke it would be better if they could carrie it in some other manner. One is willing to receive the evil he hath but he would have it in some other fashion. But all this is nothing else but a mere cheat & cosening tones self, it is the will of God which we ought to looke upon, & not onelie the crosse, because it is the divine will which we ought to regard & not the crosse, because it is the divine will which we ought to looke after & not our owne. To bear ones crosse as a Christian ought to do, doth not cõsist in much fasting, in watching & suffering, because the infernal spirits neither

eate nor sleep & yet do not bear any crosse, although they suffer unheard of peines it is not to give all owne goods to the poore, & live in povertie, fineally the holy Apostle doth assure us that that may be done in profitablie & without anie rewarde, & without the true love of God, it doth not consist in solitude for how manie wicked shepheards are there that passe their lives in sin & wickedneſſe it consists then in bearing our sufferances according to the spirit of JESUS-CHRIST; becauſe he would have them to be bourne as they are sent, now this cannot all be performed unleſſe we suffer them in the manner that he doth apoint us. In fine we must endeavour to manage all our crosses with the greateſt advantage, & make, uſe

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of all the occasions of suffering as of the time of our greatest gain, that Hermite was wonderfull who seing the wormes fall from his corrupted flesh, gathered them up with great eare & dilligence, to apply them to the other parts of his bodie, he had a great apprehension to loose the least of them. Do not then loose the least occasion of suffring, do not let slip the least of these happie moments, but be sure to be holily covetous in this affaire be not unlike the covetous children of the world, who as our Saviour tells us are wiser in their generation then the children of light, it is asmuch as to pull out his heart, to make him loose but one pistoll; & what joy is it to him when he lites upon a treasure, & hath liberty do dive into it for a whole day,

day & fill his hands & his coffers with gold & silver, there is none can doubt he would not loose one moment to divert his thoughts upon any other employment, but the treasure of sufferances doth include with in it all the riches of an eternitie of glorie. If you had a peice of the true crosse, & if some little parcels of it should fall out of your hands upon the ground, surely you would presentlie fall on your knees to gather it up & looke narrowlie on every side for fear of loosing the least morcell. Alas the crosse you carry is the accomplishement of the crosse of Christ; take heed then you loose not a morcell of it, we beg saith a holy person, every day shat God almighties will should be done, & when he sends us crosses & troubles which

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are the effects of that will we would not willingly ſuffer then. We muſt then be faithfull in the acceptance of our croſſes, but it is not enough to accept of them, we muſt enter into them with a great courage & not ſtand muſing & deliberating to conſult, & hearken to our repugnances. Why ſaith a very ſpirituall author should we uſe ſo much merchandiſing in the affaires of ſpirituall things, & therefore we muſt tie all our deſires to the deſignes of our eternal maſter without knowing of it or them & therefore it is beſt alwayes in theſe conditions to avoid all reflexion that is voluntary & done with our full conſentment, all diſcourſes & curious enquiries. The enemie often times medles here & beſides the ſteir we keep to know & underſtand our eſta-

eſtate & condition & the evil we reſiſt doth put us in danger by filling our imagination with the ſpecies of the evils we ſuffer, there is not wanting for all this many ſpecious pretexts, for they will preſentlie tell us that they reflect upon it to ſee whither or no they have conſented or not to the temptation, but this in ſoules that are troubled is commonlie a trick & invention of ſelf love & a ſodden motion of curioſitie, in all theſe conditions it is very neceſſarie to truſt to an experienced directour, & to remember that to perſever in a good condition there are two things requiſite to do what we are obliged unto although we find never ſo great oppoſition amidſt all darknesſes imaginable, & after that we muſt endeavour to turne away

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our reflexion ſweetly from the paines & tentations we ſeele ; we muſt likewayes shun a certain tenderneſſe & to much making of our ſelves, or a certain deceit of minde which makes us beleive & that the are verie few that ſuffer thoſe things we doe, you shall ſometimes find thoſe people that are alwayes a ſpeaking & declaring their croſſes to others.

One of the greateſt ſecrets in this matter of bearing our croſſe is to avoid all ſort of inquietneſſe, & make the paine tranquille & quiet by a totall conformitie to the divine will. There cannot be to much ſaid in this point inquietneſſe is good for nothing neither diſcouragement or fai theartedneſſe. Humble your ſelf for that is the deſigne of God, but do not trouble your

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self for that is the intention of the enemie, & in this condition you must observe that patience doth not consist in not suffring the least agitation, to have no repugnances, to perceive no trouble, to have no involuntarie distaste not to have anie opposition to the good we intend but it lyes in this, that in the bottome of our soules we are willing to comply with the will and designes of God & his divine providence, & thus we see manie people to be deceived, who will tell you, that they would not suffer, because they have great aversions & repugnances (that are very sensible) to sufferances: & yet if you examine them well to the quick they desire no other thing then what God doth will. The example of our ever B. Saviour is very com-

fortable in this ſubject. He showes ſignes of ſadneſſe & trouble, we may very well complain. He begs of his holie father that he would pleaſe to take the calice from him, doth ſufficientlie tell us that the ſenſibilitie of the inferiour partie doth not at all hinder the entire conformitie to the orders of our divine governour. There are great ſoules whoſe ſenſible dolours make them cry out & yet their will is totally abſorpt in the good pleaſure of God, the ſelf ſame ſaviour did not he cry out aloude upon the croſſe in that great dereliction of his heavenlie father.

Obſerve very well that oftentimes the endeavours we make to be freed from the croſſe which we beare are very inprofitable. There are ſome perſons (ſayes Thaulerus) who

who when they uſe the moſt diligence, & make the greateſt endeavors become the moſt drie & deſerred within, & find themſelves as hard as ſtones; for they are not able to ſuffer patientlie what is laid upon them to bear & are more & more diſencouraged, & beſides this they often times run into a ſecret preſumption which drives them on ſo, as if we could overcome our tentations by our owne forces, & this is the way to augment them for our pride by this meanes encreaſes, & they are ſent to take it away, & therefore a totall abandon without anie reſerve is very neceſſarie in this point & a ſincere indifference to all ſorts of ſufferances both for their qualitie, quantitie, & duration. Sometimes God almightie doth but expect

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onely this totall abandoning of our ſelves into his hands, to give comfort & eaſe to the perſon that ſuffers: as is ſaid he did to the venerable Brother Alphonſus Rodriquez of the holie ſocietie of JESUS. Our owne proper will is the cauſe of all our paines & troubles: if that were but annihilated as it were, we should quicklie be rid of our troubles. The paines you ſuffer are ſent you to purifie you, & to untie you from the love of creatures, & if you in your croſſes & afflictions keep your owne will to this or that how can you then expect that they should not remain as long as that laſts, do not you plainely ſee that your owne deſires are a new matter for your torment & ſufferings & this will be eaſily evidenced if we conſider the nature of all inquietneſſe

neſſe & trouble, its proper cauſes & roots, inquietneſſe (as the great St. Francis de Sales tells in his introduction to a devout life) is not a ſimple temptation but a ſource & fountaine from whence manie temptations ſpring. Sadneſſe is a certain griefe & diſpleaſure of mind which we conceive at the preſence of ſome evill that is upon us againſt our will & good liking, whither this evil be exteriour as povertie, diſgrace ſickneſſe, &c. or interiour as repugnance, temtation, drineſſe &c. aſſoon then as the ſoule finds she hath ſome evil that doth attend her she is preſentlie deſirous to avoid it & to find out meanes to be freed from it & this is properlie ſadneſſe or diſcontent, & if she doth not preſentlie on a ſudden find what she deſires she enters into great

great inquietneſſe that is reſtleſſe-neſſe of her will, which doth not hinder but encreaſe the evil & at laſt the ſoule enters into a certain kind of anguish, & unwonted diſtreſſe & want of all courage & ſtrength inſomuch that she thinks there is no remedie to befound to her evil, ſo that you ſee the inquietneſſe proceeds from a diſordinate deſire of being freed from the evill we ſuffer, or to obtain the good we pretend into, & yet shere is nothing doth ſomuch hinder either as this deſire, if then croſſes and afflictions are nothing elſe but ſomething that goes againſt our will, it is certain when we do not receive them willingly & with conformitie to his will that ſends them, we double our croſſe & augment our paines, for we are ſtill reſt-

reſtleſſe & diſcontented at what happens to us, & that is that reſtleſneſſe & diſcontentedneſſe but another croſſe which we adde to the former, if then we intend to bear our croſſe we muſt neceſſarlie conforme our will to the will & pleaſure of him that gives what he thinks moſt conducing to draw us off from the love of our owne wills & the affection of all created goods; now according to the ſelf ſame author in the 3. Chapter of his ninth booke of the love of God, this union or conformitie to the divine pleaſure in afflictions, is made either by an holie reſignation, or a moſt holie indifferencie. Reſignation is practiſed with a certain force & ſubmiſſion: one would willinglie live in lieu of dying, yet ſince it is Gods pleaſure that we muſt

muſt die we yeild to it. We would willinglie live if it pleaſed God, yea farther we would willinglie that it were his pleaſure that we should live, we die willingly yet more willinglie would we live, we depart with a reaſonable good will yet would we ſtay with a better. Job made an act of reſignation when he cryed out in the midſt of his torments ſince we have received the good from the hand of God why should we not ſuſtaine the toiles & vexations which he doth ſend us: he ſpeakes of ſuſteining ſupporting enduring: as it hath pleaſed our lord ſo was it done our lords name be praiſed. Theſe are the words of reſignation & acceptance, by way of ſufferance & patience. Reſignation prefers gods will before all things yet doth it love many other

things beſides the will of God; but indifferencie paſſeth reſignation for it loves nothing but merely for the love of Gods will: inſomuch that nothing at all can ſtir the indifferent heart in the preſence of the will of God. True it is the moſt indifferent heart in the world may betouched with ſome affection, whileſt yet it diſcovers not where the will of God is. Eliezer being come to the fountaine of Hara had a full view of the virgin Rebecca, and without doubt ſaw her too too fair & pleaſing: howbeit he ſtaid himſelf in an indifferencie, till he knew by a ſigne from God, that the divine will had ordained her a wife for his maſters ſonne, for then he preſented her with Jewels & earings, & bracelets of Gold. Contrariwiſe if Jacob had onely loved

loved in Rachel the alliance with Laban to which his father had obliged him, Lya had bin as dear unto him as Rachell, they being both Labans daughters, & consequentlie his fathers will had bin fulfilled in the one as well as in the other. But because beyond his fathers will he coveted his owne liking, taken with the beutie & lovelinesse of Rachel, he was troubled to espouse Lya yet by resignation tooke her against his owne will & liking.

But the indifferent heart stands not thus effected for knowing that tribulation although she be hard favered as Lya, leaves not for all that to be daughter & that a beloved one too to the divine pleasure, it loves her as much as consolation, which yet in it self is more gracious, yea it loves tribulation more, for

that it seeth nothing amiable in it, saving the signe of Gods will. If pure water onelie be my desire, what care I whither or no it be served up in a golden bolle or in a glasse, since I am to have the water onely, yea I would rather have it in a glasse, because it hath no other colour then that of water which I also have at a fairer view. What doth it import whither Gods will be presented unto us in tribulation or in consolation, since I pretend nothing in either of them, but Gods will which apeares so much the better, in that there apeares no other beutie, then that of his eternal pleasure.

Heroicall, yea more then heroicall, was the indifferencie of the incomparable St. Paul. I am pressed said he on two sides, having on the

the one ſide a deſire to be freed from this bodie & to be with JESUS-CHRIST, which is incomparably better, yet on the other ſide I deſire to live for your ſake. Wherein he was followed by that great Bishop St. Martin, who being gott to the period of his life, preſſed with an extreme deſire to go to God, did yet teſtifie that he would moſt willinglie remain amongſt the travails of his charge for the good of his flock. Admirable was the indifference of the Apoſtle, admirable that of this Apoſtolicall man. They ſee heaven ſtand open for them with all its joyes, in earth a thouſand toyles, troubles, they are indifferent in the choice of either, nothing but the will of God can counterpoiſe their hearts. Heaven apears no more pleaſant then

world y miſeries ſo Gods good plea ſure be in them both: labours are a heaven to them, if Gods will be found in them, & heaven is an hell if Gods will be not found therin: for as David ſaith, they deſire nothing in heaven or earth, but that Gods good pleaſure might be accomplished. O lord what is there in heaven for me, or what can I deſire in earth ſave thine owne ſelfe.

The indifferent heart is a balle of wax in the hand of its God ready to receive all the impreſſions of the divine pleaſure. It is a heart equally expoſed to all having no other object of its will then the will of its God, which doth not place its affection upon the thing that God willeth, but upon the will of God that willeth them. Wherupon when

when it meetes with Gods will in divers things, it chooſeth that coſt what it will wherin it appears moſt. Gods will is found in marriage & virginitie, but becauſe it is more in virginitie then in marriage, the indifferent heart makes choice of virginitie though it should coſt her her life, as it did St. Tecla, St. Secilie, St. Agatha, & a thouſand others. Gods will is found in ſerving the porre aſwell as the rich, but yet ſome what more in ſerving the poore: the indifferent heart will make choice of that part. Gods will is the ſoveraign object of the indiffe rēt ſoule, whereſoever it is she runs to the odour of its parfumes, directing her courſe ſtill thither, where it moſt apeares without anie other reſpect & she would priſe more hell with Gods will to boote, then hea-

ven without it. Nay she would prefer hell before it if she perceived a little more of Gods will in that then in this, so that if by supposition of an impossible thing, she could apprehend her owne damnation more acceptable to God, then her salvation, she would quit heaven & run into hell fire. And this indifferencie is to be practised in things belonging to the natural life, as in health, sickness, beutie, deformitie, weakness & strength, in the affaires of the civil life, as in honours, place & riches. In the affaires of the spirituall life, as in drinesses, consolations, gusts aridities: In actions, in sufferances & finally in all sort of events, Job in his naturall life was afflicted with a most horrible soare that ever eye beheld: In his civil life was scorned, baffled, contemned

& that by his neareſt allies : In his ſpirituall life he was oppreſſed with languors, gripings, convulſions, anguishes, darkneſſes, & with all kind of intollerable interiour aggreivances, as his complaints & lamentations do witneſſe. In like manner our ſaviour was incomparably afflicted in his civil life being condemned as guiltie of treaſon againſt God & man, beat, buffeted ſcourged & in his natural life dying in the moſt cruell & ſenſible torments hart could imagine or thinke in his ſpirituall life enduring ſorrows feares, amazements anguishes, interiour oppreſſions ſuch as never was or shall be, & in all theſe conditions he ſtill cryed out *fiat voluntas tua. Thy will be done & not mine owne.* If a ſtatue placed in the galerie of ſome Prince by the ſtatua-

rie were endewed with underſtanding & reaſon & could diſcourſe & talke, & one should aſke it ſaying, tell me O fair ſtatua, why art thou ſeated in this hole? It would anſwer, becauſe my maiſter placed me there, and if one should replie, but why ſtayeſt thou there without doing anie thing, becauſe would it ſay my maſter placed me not there to doe anie thing but to the end I should remain immoveable but if one should urge it further ſaying but poor ſtatua what art thou the better to remain in this ſort: ah God would it ſaye I am not here for mine owne intereſt & ſervice, but to obey & accomplish the will of my maſter & my maker & this ſuffiſeth me & if one should yet putt another demand in this ſort go too tell me then ſtatue I pray:

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not ſeing thy maſter how doth thou take contentment to content him: no verilie would it confeſſe I ſee him not indeede for I have eyes not to ſee, as alſo feet not to walke but I am overjoyed to know that my dear maſter ſees my hart, & ſeing me takes pleaſure. But if one should continue diſcourſe with the ſtatue & should ſay unto it, but why wouldſt thou not at leaſt wish to have motion that thou mayeſt aproach near thy maker to afford him ſome better ſervice doubtleſſe it would denie it, & proteſt it deſired to do no other thing unleſſe it were it maſters deſire. Is it poſſible then would one conclude, that thou deſireſt nothing elſe but to be an immoveable ſtatue in that hollow place: no truely would that wiſe ſtatua finally anſwere, no I

desire to be nothing but a statua, and a statua continually in this hole, so long as my maister pleaseth, being content to be heer & in this nature seing it is his content whos I am, & by whome I am what I am. Nothing excepting sin is done but by the will of God called an absolute will & of good pleasure, which cannot be hindred by man & which is not knowne unto us but by the effects yet being arrived they make manifest that God willed & determined them, let us consider all that hath been, is, & shall bee, and ravished with amazement we shall be forced to crie out with the psalmist O lord I will praise thee because thou art abundantlie magnified, thy works are wonderfull & my soule doth acknowledge them very much, thy knowledge is become

me very admirable to me, it is made great nor can I reach to it, & from thence we passe on to a most holie complacence, rejoicing that God is so infinite in wisedome, power & goodnesse, which are the three divine proprieties wherof the world is but a small taste or scantling. Let us behold men & angells & all the varietie of nature, qualities, conditions, faculties, affections, passions, graces & priviledges which the divine providence hath established in the innumerable number of those havenlie intelligences & humane creatures upon which Gods justice & mercy is so admirably practised we cannot but confesse that justice & judgement are the works of the almightie & take an exceeding complacence to see how God exercise

eiſeth his mercy by the ſundrie benefits which he doth diſtribute amongſt men & angells in heaven & in earth & how he practiſeth his juſtice by an infinite variety of paines and chaſtiſements for his juſtice & mercy are equally amiable in them ſelves, ſince both of them are no other thing then the ſame moſt ſingular goodneſſe & dietie. But the effect of his juſtice being alwayes sharpe & full of bitterneſſe to us he ſweetens them with the mixture of the effects of his mercy, ſo, death afflictions, anguishes, labours wherof our life is full which by Gods juſt ordinances are the punishement of ſin are alſo by his milde mercy made ladders to aſcend to heaven, meanes to enereaſe grace & merits to obtain glorie. Bleſſed is povertie, hunger, thirſt,

ſorrow, ſickneſſe, perſecution, death for in truth they are the juſt punishements of ſin, yet punishements ſoſeaſoned with the divine goodneſſe that, they are to be deſired, & moſt of all be beloved. If the damned were not blinded by their obſtinacie & hatred which they conceive againſt God, they would find conſolation in their torments & ſee the divine mercie admirably diſperſed amongſt their eternallie tormenting flames, ſo that the ſaints conſidering on the one ſide the torments of the damned ſo horrible & dread full they praiſe Gods juſtice in it, & cry out thou art juſt o lord, thou art juſt & juſtice for ever raines in thy judgements but ſeing on the other ſide that theſe paines though eternal & incomprehenſible come yet far short of the fault & trespaſſe

for

for which they ſuffer them ravi-
shed with Gods infinite mercie,
O lord will they ſay how good
thou art, ſince in the very heate
of thy wrath, thou canſt not kee-
pe in the torrent of thy mer cy,
hat it ſtreame not its waters to
the devouring flames of hell it ſelf,
& then turning our eyes upon our
ſelves in particular, & finding in us
divers exteriour & interiour goods
as alſo divers exteriour & interiour
paines, which the divine provide-
ce hath prepared for us, according
to his moſt holie juſtice & mercy,
opening the armes of our conſent,
we do moſt lovinglie embrace all,
reſting in Gods moſt holie will, &
ſinging unto him by way of an
hymne of eternal repoſe, thy will
be done in earth as it is in heaven.
o lord thy will be done in earth,

where we have no pleasure which is not interlaced with some paine, no roses without thornes, no day so clear that is not followed with some night, no summer that hath not its winter on the earth where consolations are thin sowen, & desolations thick, let yet O God thy will be done not onely in keeping thy commandments councells & inspirations which are to be practised by us, but also in the sufferance of afflictions & paines which are to fall upon us, so that thy will may be don for us, in & with us what is thought good to thee. Amen.

CHAP-

CHAPTER XIV.

VVe ought to bear our Crosses with a great esteem of them & thinke our selves unworthy of them.

WE should first see if we can comprehend what paradise is, what an eternitie of glory is, nay what God himself is, before we can be able to take a just esteem of the Crosse & its true valew because by separating us from the earth, by disengaging us from Creatures, in forcing us to renounce our selves, it doth introduce us advantageouslie into an eternitie of glorie, & puts us into the joyfull possession of God himself, & therefore it is certain that we can never sufficientlie enough esteem & pri-

priſe the croſſes we receave ſo much as they meritt. St. Tereſe aſſures us in the booke she writt of the wayes of perfection, that contemplatives uſuallie eſteem troubles as others do gold & prctious ſtones; It is evidentlie clear that a ſoule that is truly enlightned will make more account of a good Croſſe, then of all the riches of the world, of a good affront more then of all the honours of the world. She would have given all that she had the moſt pretious in the world, all crownes & diadems if she had them for the moſt troubleſome humiliations. Ignominies & confuſions are more deare unto her then all the applauſes of men, she would rather chooſe to be loaded with all ſorts of diſgraces, & that they should through

dirt & dung upon her as she paſſed in the ſtreets, then to be made much off & to have a glorious eſteẽ & good liking. I my ſelf knew a perſon of an eminent virtue & pietie well verſed in theſe truthes that did proteſt that she should find a great deale of paine & difficultie to withſtand the attacques which ſelf love & deſire of her owne intereſt would make her, if she should underſtand that she was condemned to the gallows. This is a ſtrange kind of guſt will the Philoſophers & ſages of the world ſay, but it is certain that it is the ſentiment & feeling of a God made man who lived for no other intent then to dye upon a Gibbet.

Many ſaints filled with the verities of theſe knowledges have often times uſed great pennances, to ob-

obtain this favour of God that they might ſuffer: our B. Saviour did once reveale it to a holie perſõ that the greateſt croſſes were the donairies he beſtowed upon his greateſt favorites, for the ſake & upon the account of his moſt holie mother, & if this be ſo, it is very clear that we are unworthy of ſo great an honour as to ſuffer for his ſake & our owne. Our ſins ſaid a devout ſoule deſerve rather that we should have apart with the men of this world in honours & riches, & therefore he wondred he was not in the number of thoſe that were rich & glorious according to the valuation of the world: & ſurely we shall find that oftentimes this is the portion of thoſe that are reprobated. Do you not ſee ſaid this holy perſonage that the great Turke

is

is one of the greateſt enemies of JESUS-CHRIST, & yet he hath moſt riches moſt goods, moſt pleaſures & honours. The poore, the abject, the humbled thoſe are the favorites of JESUS-CHRIST who have the honnour to ſitt at his table & drinke of his Cup; for the ſon of God him ſelf was nousitht & fed with opprobious language contempt & diſgraces. The holy man father John de la Croix knew this truth very well, when this adorable Saviour putt it to his choice to aske what he would have in recompenſe for thoſe great labours & paines he tooke in his ſervice, lord, anſwered this admirable Saint I aske nothing elſe, no other favour of you but to ſuffer ſomething for your ſake, & to be diſpiſed & contemned as you were.

The

The ſoule (ſaith St. Tereſia in the ſixth ſtation of the interiour caſtell) certainely knowes with all certaintie that she doth not deſerve to ſuffer the leaſt incõvenience for the love of her redeemer, how much more not to endure a greater croſſe, & therefore the perſons that find themſelves in the conditions of croſſes should take heed thou should not ſo much eſteem their ſtate & condition, & take a ſecret kind of pride and complacence & ſubtile eſteem of themſelves. O my ſoule the reſt of our dayes shall be ſpent in a more profound reverence & reſpect for the wayes of the Croſſe, wayes that are troubleſome to nature humiliant before men, but very holie & ſanctified in the order of Grace, & altogether glorious in the eyes of God & of his angells.

Let

Let us follow our Master that went before us, & esteem our selves happy with him when we are spoke ill & misused when they curse & revile us, when we are hated, rejected & cast off by all the world, when we are in lamentations, in teares & mourning.

We respect & that with reason too, the images & pictures of the crosse which yet many times are nothing else but wood & paper, with greater reason then we should venerate them in living images as all Christians are. If ever we enter into those houses that are unhappy in the eyes of the world where we shall find nothing but a miserable familie where we shall understand nothing but sighes & groanes, where we shall see nothing but povertie & miseries, let us stop & stand out

of

of respect & reverence, & imagine to our selves that they are the louvres & palaces of a crucified Diety & do not we know that hospitales which are the places of sicknesses & griefes have obtained the priviledge to be called *Hostels de Dieu*, *the houses of God*. A priviledge which is given to no other places. O what a happinesse would it be if we could find out a creature that is the outcast & scum of the world who could not speake or give the least signe but presentlie he is thrust out of the companie abandoned by all his friends, & who was reduced to the utmost extremitie by the privation of his goods of his honour, & of all things that might content his sences, in honour to such a person we ought to bend to the ground & when we have

done that kisse it, to signifie the Reverence we owe to the person that passed by, for the crosse whersoever it apears deserves a veneration that is altogether particular.

And yet we must needs confesse that the number of those that truly follow their maister is very rare & that even amongst those that professe the greatest piety & devotion; alas if we looke after a devotion it must be one that is caressed, applauded, approved & esteemed the persons that are to be directed run after those directeurs that are in esteem & no preachers are to be heard but those have that the vogue, without much considering the effects & events that follow for the glorie of God, Nature finds its way through all passages, when we have left

left the world, & its converſations, ne would find our eaſe & repoſe amongſt the people of pietie & devotion, of whome we deſire to be beloved, & thinke our ſelves happie when we are eſteemed & careſſed by thoſe of our owne profeſſion. Experience doth dayly showe us, that in all things wee ſeeke our ſelves & our owne content & ſatisfaction but we muſt endeavour to eſteem our croſſes & then we shall not much care what it is we bear, & who it *is* we ſuffe it from.

CHAPTER XV.

That we ought to bear our Crosse with love.

LOve of the Crosse followes the esteem we have of it for we love things in proportion to the esteem we carrie of them, we need not goe far to fetch arguments to convince anie one of this truth for they may be easilie convinced of the love they ought to bear to their crosses & since God almightie himself hath loved them they must needs become amiable, & he hath loved them with inexplicable ardours of his affection & therefore, they ought to be the subject of our most strongest complaisances, let men of the world say what they

pleaſe, & let them joyne their heads together to inſinuate the contrarie we muſt ſtill be of the opinion of a Deified man all the men of the world may be deceived & be deceivers themſelves, but God cannot nor will not deceive either himſelf or us, & he that follows his footſteps walkes in the light & in the truth, but all other wayes are out of the roade & full of darkeneſſes & obſcurities.

-cThe adorable Jesus, our God, alwayes loved ſufferances, they were his treaſure, his joy, his glorie his delight, his heart, his love. He eſpouſed the croſſe in his entrãce into this world, & calls himſelf the man of ſorrows, which he did not leave till he left his life. You would ſay that he could not find termes to expreſſe the love that he

bore to his crosse & his paines & the infinite inclination he alwayes had to suffer them, it was not sufficient to say he had a desire but he assures us he desired them with a desire, that is to say with a desire that neither men or angells can comprehend, the love of the crosse did presse him so forcibly that he cries out aloude to all I have a baptisme to be baptised, speaking of his passion & how am I pressed untill it be accomplished But this love did so continuallie possesse him, that in that very time wherin he endeavoured to set forth the splendor of his glorie with the greatest advantage he presently entertains himself & his auditors with the remembrance of the peines he was to suffer, & this is not all for he is so transported with the love of the

croſſe, that he called the Prince of the Apoſtles, Satan, when he by a naturall goodneſſe would needs have endeavoured to free him from it, & calls Judas his onelie friend, when he showed him the meanes to arrive to his deſired pretenſions, he told St. Peter in this occaſion that he should depart from him, that he was a ſcandal unto him, & arriſing went to meet the diſciple that was to betray him & give him the kiſſe of peace. St. Marie Magdaleine his beſt beloved muſt have nothing elſe but his feete St. John that was alwayes his favorite his breaſt, but his mouth muſt be reſerved to Judas Iſcariotes, & how can we know theſe truths, & how can we underſtand all theſe pretious loves of JESUS-CHRIST, wit-

hout taking fire & be altogether enflamed after peines & sufferances.

O sweet, happie & delightfull news, when we are told, that all the world doth leave us, & even those which we never thought of. Go go be gon creatures retire your selves in good time your elongatiõs are to us the sweet aproaches of our Creatour, & how happie & thrice blessed is the change, God for the the Creature, God for the Creature, O my soule what cheat can be more funest & troublesome then to seeke after consolation ease & repose in any created existence, O false consolations you are great & true desolations, & those that thinke to find any true joy in you do like those that fall into some deepe abysse, they catch at every thing

they

they meet withall hoping to find a ſtable ſupport that may hinder them from falling, but alas they are but ſtrawes & bushes & cannot helpe them out when God hath a mind to draw us into the abyſſe of affliction, into the abyſſe of what we are nothing, to the glorious loſſe of our ſelves, we ſtill are endeavouring to ſtick to all ſorts of creatures we meet with all, thinking to find a little eaſe but alas we are miſtaken, if we intend to find that we muſt lett our ſelves be drowned in the abyſme of the dietie & leave all creatures. O Divine Abyſſe, let my wretched ſoule be alwayes loſt in you, that it may never be found by anie creatures or created pleaſure. How great hath your blindneſſe, your inſenſibilitie hitherto been. Adore & accept with the

point

point of your ſpirit all the croſſes & perſecutions the divine providence shall ſend you, & ſay with the good St. Andrew. *O Bona Crux diu deſiderata & concupiſcenti animo preparata gaudens venio ad te.* O Bleſſed & adorable Croſſe, I receive you with a joyfull & contented mind & ſince it is not yet knowne of what wood that of our B. Saviours was made, I am indifferent to all ſorts which he shall ſend, without choice or election: interiour or exteriour lighte or heavy, from friends & Enemies, of long or short duration, honourable or diſgracefull my joy shall be that they are ſent me by his paternal hand for his glory & mine owne ſalvation.

FINIS.

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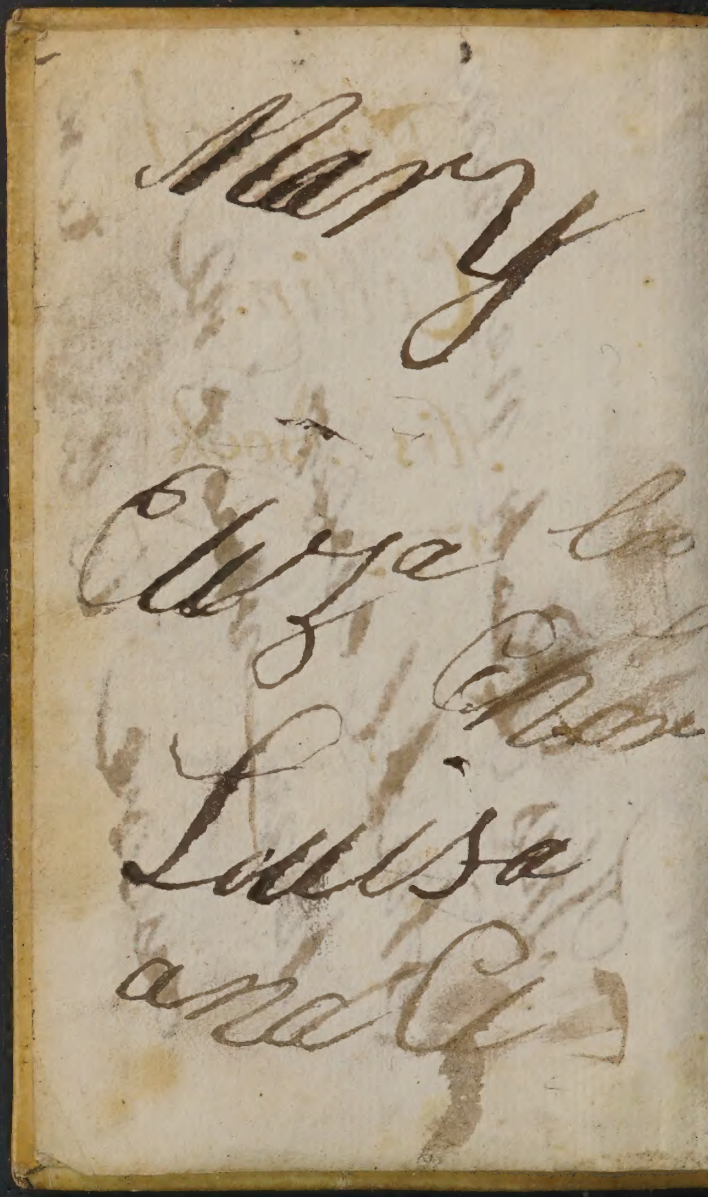
Mary
Eliza
Louisa
and C

Richard
Collins
His Book
1733

William
Wall 1783

This Book was never
stuck with
have never
assume to [illegible]

This Book my name shall ever
haue whe i am dead and in my Graue
the Gregdy worme my flesh shall
eat heer Your may Read my name

Compleat

Louisa and Char
Jeremys Book

1732